

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

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NEW SERIES
VOLUME XXXII. No. 24

WHAT SHALL THE FOREIGN MISSION BOARD DO?

Some months ago we said to the denomination that if our income was not increased, we should be compelled to take drastic steps towards reducing our work abroad. That work cannot be cared for as it is at present laid out on the amount we are now receiving.

We are sorry to have to point out that our receipts for the year closing April 30th, fell \$206,000.00 below the amount we received last year. This fact adds distressing emphasis to what we have said before. We cannot maintain our present work on what Southern Baptists are providing for it.

In faithfulness to the work abroad and to the denomination which fosters it, we now call attention to the fact that we shall deal with the matter of appropriations at the meeting of our Board to be held next October. At that time we shall base our actions upon the best interpretation we can make of the manifestation of interest shown by Southern Baptists towards our Board's work abroad. If Southern Baptists wish their foreign mission activities maintained as now projected, they must demonstrate this in a tangible way before October 1st.

This is far from being a threat, it is a most heartbreaking appeal in behalf of our distressed foreign mission work. We know that further serious reductions in appropriations cannot be made without bringing injury. We beg Southern Baptists to prevent this. We know also that Southern Baptists love their foreign mission cause, and we tell them now of its peril in the hope that they will save it. Indeed, they ought to hold it intact, and even set it on its way to wider endeavor. In October the Board must act. With the fear of God in our hearts let us all remember this. What shall the Foreign Mission Board do? Only Southern Baptists can answer that question.

—L. Howard Jenkins

W. Thorburn Clark	Joshua Levering
Solon B. Cousins	H. M. Fugate
Hill Montague	J. M. Kester,
Administrative Committee.	
R. E. Gaines, President,	
T. B. Ray, Executive Secretary.	
W. Eugene Sallee, Home Sec'y.	

Dr. George Ragland of Lexington, Ky., is assisting in a meeting at Holly Springs. The music is under the direction of B. B. Cox.

Pastor W. O. Carter has resigned at Louin and will preach at Heidelberg in connection with his work at Bay Springs and Sylvaena. At Bay Springs brethren Garland and Hunter and Miss Cameron are conducting a Sunday School institute.

If you have not gotten a copy of the Life of J. B. Gambrell you may still secure one this month by sending us two new subscriptions to The Baptist Record with \$4.00 for the Year. Mississippians cannot count their education complete without having read this life of one of our greatest men.

In his address to the Northern Baptist Convention President A. L. Miller said, "How long must we endure an international irritant in the form of a tariff drawn without reference to its world significance or its economic implications merely to satisfy desires of this small group and that minority influence?" This is a wholesome protest coming from a New Englander. It is coming to be evident to even purblind partisans that the tariff and most other taxation measures are made and controlled by selfish groups not for the common good but for personal greed. It has been interesting and nauseating to see how those who are supposed to represent a party traditionally opposed to the tariff robbery of manufacturing barons are now participants in the grab game.

—BR—

Surely men have lost faith in the power of God and the gospel when they can say, as some are saying, "If the boy is irreligious at eighteen the chances of the church controlling his motives in later life is almost infinitesimal". It may come to where it is necessary for God to destroy the whole machinery for instructing and training young people in order to put to route the lie that he cannot save men. Jesus never started a young peoples movement. He never commanded the disciples to gather them into groups for instruction. He devoted his time to saving men and women, and he saved them. They are no more beyond his power than a ten year old girl. There are good reasons for saving the young people. But that God cannot save grown men is not one of them.

—BR—

W. L. Meadows is pastor at Morton, Pelahatchie and Springfield. He says: "Thus far this has been the greatest year of my life in Sunday School work. I have had the most excellent co-operation along all lines of the work. I have watched with prayers and thanksgiving the splendid growth of three Sunday Schools. I have presented more awards than during any similar period of time. Our general superintendents, general secretaries department superintendents and teachers have all been loyal and true, and consecrated to the task of building efficient Sunday Schools. Our classes have grown in numbers and efficiency. This is my explanation of reaching the standard. "Trained officers and teachers," consecrated to the Lord and to the tasks means efficiency and standards anywhere."

FAVORABLE CONDITIONS FOR SOUTHERN BAPTIST RURAL CHURCHES

By J. N. Barnette

There are many encouraging conditions. While there are many problems and a multitude of difficulties, yet the favorable conditions far outweigh the unfavorable ones. There are a few rural churches here and there which have had to die because there was no longer a field for them. There will be others in the future as the population continues to shift and roads changed. We are not going to worry if a church dies because it has served the people, and they have all moved away. We are not after churches for the sake of numbers but are after serving people where they are. While some die because there is no field, others are organized where the people are. That is what is needed.

Let us set out here some of the favorable conditions relative to the development of our rural churches.

1. Rural People are Favorable to the Baptist Position.

It has been the privilege of the author to conduct association-wide enlargement campaigns in eleven of the seventeen states in the Southern Baptist Convention territory. In several of these states as many as four such campaigns have been conducted. In each of these campaigns a religious census was taken in all of the churches co-operating. In every one of these campaigns we found the majority of the people favorable to the Baptist position, or with no denominational preference, taking the whole association. Surely the South is the richest, ripest, most promising mission field in the whole work as far as the Baptists are concerned.

2. Baptist Churches Everywhere.

Years ago our Baptist preachers, fired with a passion for the lost, went everywhere evangelizing the people and organizing churches. As a result of their labors we have today the largest number of rural churches affiliated with any great evangelical denomination in the world. This is the principal thing which has made Southern Baptists great in numbers. Reduce the number of our churches and very quickly the number of our church members will be reduced. Organize more churches, wherever they are needed, and right soon our present numbers will be increased. These men of the other days laid a strong foundation. It is ours to carry on the work so well started by them. We glory in the facts recorded for our Baptist cause, and well we may, for these pioneers paid dearly for the heritage which they have handed down to us.

3. Soon We Will Have an Education Constituency.

Compulsory attendance upon the public rural schools is fast bringing in a new day. In a very brief time we will have an educated constituency in every rural community. This should make it easier to build and maintain stronger rural churches. This depends, however, on the kind of program provided for these rural churches.

4. Better Educated Ministry.

The very fact that all our young people have been compelled to attend public schools makes impossible forever the preacher without at least some education. Again, as our rural people become better educated, they will demand that their preachers be trained men. The vast amount of training being done in our rural churches is helping to create a demand for pastors who are well-informed regarding every phase of our denominational work.

5. Denominational Agencies Seeking to Help.

The various State Mission Boards are turning more and more to the aid of the rural churches. Through the Sunday School, B. Y. P. U., and W. M. U. Departments of the State Boards, an ever increasing sum of money is being spent and a greater number of field workers employed to help the rural churches. The Baptist Sunday School Board is spending more than \$50,000 each year for this phase of the work alone.

Contributions of Rural Baptist Churches to Baptist Cause.

1. Numbers.

How is it that Southern Baptists have 3,705,876 members? Our rural churches, is the answer. Not only do we find 2,519,995 of the 3,705,876 Southern Baptist church members in our rural churches, but many of the urban members came out of these rural churches. How many no one can tell. Let the test be made in any city church or large town church and you will find in all these churches many who come from the rural sections. This is true because the vast majority of the white people live in the rural sections. Also, because many of them have moved to the towns and cities in the last few years. While a very large per cent of the additions to our urban churches this same year were by letter, the majority of the additions to our rural churches in 1929 were by baptisms.

2. Leaders.

In the past at least 80 per cent of our urban preachers and practically all of our rural preachers were furnished by the rural churches. They are still the source for many of our leaders. Not only our leading preachers but many of our leading laymen in our city churches came out of these rural churches. Here is where the rural pastor has rendered the denomination and the cause of Christ a real service in discovering and sending out these leaders.

Even yet the rural churches are as great reservoir for leaders. There are many young men and women growing up about the country churches in the South today with possibilities for achievement in church life.

3. Loyalty to the Word of God.

"From a babe thou hast known the sacred writings" might be said of many of the men and women in our rural churches. From childhood they were taught to "fear God". As a result of this teaching, the most of the preachers and leaders who have come from these churches have been true to the Book. Possibly the members of these churches have never been as zealous or as cooperative in the missionary work as they should have been. This lack of missionary zeal and practice is not so much their fault as it is a lack of opportunity on the part of the denomination to get to these churches and inform them more fully and enlist them more completely. It may be that we have measured the success of these churches by the dollar mark alone and have failed to see the many other worth-while contributions which they have made.

3. Evangelism.

The Southern Baptist rural churches have had and do now have an unsurpassed evangelistic fervor. Even our Southern Baptist urban churches with full-time pastors, modern buildings, better-trained teachers, larger churches have not surpassed them. In 1929 the rural churches baptized one for every 21 members while the urban churches one for every 19 members. Counting out the 5,000 rural churches without pastors and many of them without Sunday Schools and hence no effort toward evangelizing the lost in these communities, the rural churches have far outstripped the urban churches.

In the thirty years from 1900 to 1929, Southern Baptist rural churches baptized 2,956,876, starting in 1900 with 52,302 and coming up to 1929 with a total of 119,502.

Obligations Which Southern Baptists Owe to Rural Baptist Churches

1. A Debt of Gratitude.

The rural churches have had much to do with the Southern Baptist progress and no matter how we look at it, whether as an obligation, or an opportunity, it is still a great task.

The history of our rural Baptist churches is bright with achievements, red with blood of sacrifice, rich with a heritage of love and faith, radiant with a promise of better things and sacred with a task which had as its purpose the bringing of men and women, boys and girls to know Jesus Christ as their Savior and Lord.

We are debtors to all men, but surely here is a debt of gratitude which we owe and which is overdue. The twelve year old boy won to Christ in the old Bethel church was not lost to the

cause of our Lord even though that church never received \$10.00 from him. The "First Church" in the city nearby is today receiving \$10.00 every Sunday because out there in that old Bethel church he found Christ and was led to "want to be somebody". Is it not a fact that many of our fine, capable urban pastors are receiving a living salary today because some rural pastor and some Sunday School teacher led the boys and girls to accept Christ and see the possibilities of a life before they moved to the city? No, if we understand how to estimate real values we owe much to our rural churches. Certainly there are many rural church members living in towns and cities with their letters in the old home church. While this is true, there are many others who have moved to the towns and cities and are today some of the best members of their churches.

2. Unreached Multitudes.

There are 25,224,700 people living in the rural South and only 9,784,742 of them are church members. This leaves a great multitude of 15,439,958 people unchurched. Jesus told his disciples to lift up their eyes and look on the field. How he must yearn for us to lift up our eyes today and see the multitude of lost people.

Jesus told his disciples to go into all the world, beginning at Jerusalem, then Judea, then Samaria, and then out to the uttermost parts of the world.

3. World Needs.

If we go into all the world with the gospel of Jesus Christ, we must have three things: First, the prayers of Christian people; second, money, and third, workers. These are the three ways through which we can go into all the world. Unless we can save the South we will have a difficult task of going very far with a great world wide missionary program. Who can tell how much power there is in these 21,482 rural churches! There is enough man power and money in these rural churches to turn all of our denominational machinery and then that much more if developed and directed.

TUBERCULOSIS HOSPITAL RATES REDUCED

H. F. Vermillion, Supt.

In order to make available to our Baptist people and their families the fine facilities and service of their sanatorium in El Paso, Texas, the rates have been considerably reduced, so that the rates range from \$17.50 per week in wards of several beds to \$35.00 per week in suites of two rooms with private bath. These rates are much lower than offered in unendowed private sanatoria and include the services of our employed physicians who are specialists in their line.

Let our people everywhere take advantage of the unusual opportunity for expert treatment thus offered. A letter addressed to the Baptist Sanatorium will bring full information.

A TREE

By Joyce Kilmer

I think that I shall never see,
A poem lovely as a tree,
A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast;
A tree that looks at God all day,
And lifts its leafy arms to pray.
A tree that may in summer wear
A nest of robins in its hair;
Upon whose bosom snow has lain;
Who intimately lives with rain;
Poems are made by fools like me,
But only God can make a tree.

SUNDAY SCHOOL ATTENDANCE JUNE 8

Jackson, First Church.....	563
Jackson, Calvary Church.....	768
Jackson, Griffith Mem. Church.....	384
Jackson, Davis Mem. Church.....	362
Jackson, Parkway Church.....	176
Clinton Church	163
Meridian First Church.....	706
Offering \$47.39	

Housetop and Inner Chamber

Gulfport dedicated last week its \$125,000.00 airport.

In Hungary in 1849 there were no Baptists. Now there are 15,000.

President J. L. Johnson made a helpful talk at the Hazlehurst prayer meeting last week.

Ambassador Dawes was given the degree of Doctor of Laws by Cambridge University, England.

Kilbourne Church in Louisiana passed appreciative resolutions about retiring pastor B. F. McPhail.

Pastor W. L. Meadows of Morton is improving nicely after ten days in the Baptist Hospital in Jackson.

Mississippians are glad to have the honor last week of entertaining the Confederate Veterans in their reunion at Biloxi.

Thanks to friends at Forest for a list of fifty-nine names of those who will have the Record going to them from now on.

Arrangement has been made for the editor to supply the pulpit of the church at Oxford during the vacation of Dr. F. M. Purser spent in Europe.

Rev. E. Hez. Swem has been pastor in Washington City for 43 years; twenty-five at Second Church and eighteen at Centennial Church.

Confederate veterans apparently look forward to only two more annual reunions. They plan to meet next year at Montgomery and possibly at Houston in 1932.

Hard times do not seem to affect the sale of gasoline, as the State tax on gasoline in May of this year was nearly 75 per cent more than the same month last year.

An invitation to the Commencement of Dodd College announces that Dr. John H. Buchanan preaches the commencement sermon and Mrs. W. J. Cox makes the baccalaureate address.

On account of cancellations of other meetings, brother Atley J. Cooper can be had to lead the singing in meetings the first and second Sundays in July. Write or wire him at Clinton.

Brother C. S. Moulder, field agent for Mississippi College, passed through our office a few days ago and reports that the prospects for the Summer and Fall sessions at Mississippi College are encouraging.

Pastor Blanding S. Vaughan of Southside, Meridian, paid us a pleasant call on his return from Ruston, La., where his father is now spending a period of rest after many years of useful service as "a good minister of Jesus Christ".

Walmer Road Church, Toronto, will establish a scholarship for a ministerial student in McMaster University at Hamilton, Ont. in honor of Dr. John MacNeill, who resigns the pastorate of Walmer Road Church to teach in the University.

Monday evening, June 23rd, and Tuesday morning, June 24th, at the Mississippi Baptist Assembly at Castalian Springs, Durant, Miss., Dr. W. E. Denham will give lectures on the "History of the English Bible." These messages will be very profitable for every person who may attend. Plan now to be there for these hours.

After teaching at Decatur Junior College for some time Rev. J. H. Gunn proposes to return to the pastorate. During the summer he is available for revival meetings, with or without a song leader. He is an alumnus of Mississippi College and of the Louisville Seminary, and has had experience in the pastorate in Lawrence and Harrison Counties.

Oklahoma Baptists are in a campaign for \$1,000,000 to endow their university, and the month of June is given to this purpose.

The president of the Northern Baptist Convention now is Dr. Albert W. Beaven, of Colgate Rochester Seminary. Their meeting next year will be at Kansas City. It is proposed that both Northern and Southern Conventions shall meet in Washington City in 1932.

The liquor press of Baltimore makes much of the news from Omaha that a judge in Omaha spewed his venom on prohibition agents because certain Indian young women employed to get evidence against bootleggers had gotten drunk. As if the prohibition law or agents were responsible for the fact that some employes go wrong!

Dr. O. L. Hailey writes to say that the June number of Home and Foreign Fields is the best issue that has ever been published dealing with the Negro, and there are many who will agree with him. There are articles by men of both races and truly "well worth anybody's reading". If you don't get the magazine order it beginning with the June number.

See page 16 for program of Mississippi Baptist Assembly June 23-30. There are single themes on the program good enough to draw a crowd. The hotel company has put in new equipment. If you stay the full time the rate is \$1.50 a day. Otherwise \$1.75. Reduced rates for children. Registration fee \$1.00. Be sure to hear Drs. J. B. Lawrence, W. E. Denham and Eugene Sallee. Among the women workers there are none better than those on the program.

Two Southwide institutions located in New Orleans, controlled by the Southern Baptist Convention, came to be more widely and more favorably known to our Southern Baptists as a result of the meeting in New Orleans. The Baptist Bible Institute and the Baptist Hospital were on the alert to show every possible courtesy to the visitors of the Convention. These institutions were in their most gala attire, with a mass of spring garden flowers in great variety, and henceforth Southern Baptists who had not seen these great institutions will have a keener interest in the work they are set to do in this great mission center.—H. & H.

Northern Baptists claimed unusual attention from many sources this year in their meeting in Cleveland, Ohio, by the earnest consideration which they gave to the question of closer cooperation with the Disciples, commonly known as Campbellites. The matter was under discussion in their convention a year ago and a large committee appointed to report this year. A majority report recommended closer cooperation and evidently looked to final union. The minority report approved any cooperation with the disciples different from that with other denominations. In good Baptist fashion the discussion was thorough for an hour or more. The time was equally divided between the opposing sides and three speakers represented each side. When it became apparent that the minority report was likely to be adopted an effort was made to delay the decision by a motion to publish both reports and allow a year for study. This was voted down decisively. When the vote on the main question was taken the minority report was adopted by what was said to be a four to one decision. That is, the Northern Baptists voted against any cooperation with the Disciples different from that had with other denominations. This question among Northern Baptists has been watched with great interest by Southern Baptists, as it would in all probability determine the willingness or unwillingness of our churches to receive as now members of Northern churches coming among us.

The man who padlocked 5,000 places in Chicago recently and secured many indictments for violation of the federal prohibition law is a Mississippian.

We have hesitated to make the following remark, and it is done now only in the interest of the work we all love. Occasionally criticism is made of any brother who writes a word for the religious press, that he is seeking prominence. More often it happens that brethren say they would write something or would write more, but somebody would think they are seeking publicity. This is an evil under the sun, and is doing hurt and hindrance to the Lord's work. We do not believe that people are as critical of those who write as they are supposed to be. And if they were so and more also, it ought not to hinder any brother from doing good or extending his usefulness by passing on to others good news of the kingdom or any truth which might edify the saints. We are not seeking to locate blame, but it is about six of one and half a dozen of the other, between the man who is critical of his brethren and the one who fails to do his duty because of fear of criticism. A man who is critical of the motives of others only reveals himself, and the man who is prevented from any service by fear of criticism, needs to read the first chapter of Joshua.

SAM HOUSTON'S GREATEST VICTORY

Sam Houston led the Texans to many victories in their struggle for independence, and finally defeated the celebrated Santa Anna at San Jacinto; but he won his greatest victory when he learned to conquer himself and rule his own spirit. He was deeply impressed by a sermon he heard from the text: "Better is he that ruleth his spirit than he that taketh a city," and later became a member of the Baptist Church. The following account of his reconciliation with a personal enemy, as related by his pastor, is very impressive:

"Calling early after his arrival to see him, an hour was spent in conversation on his profession and the grounds which led to it. On rising to leave, the pastor was followed as usual to the door, and, as often happened, the general asked: 'Brother S., is there anything I can do for you?'—his reference being to claims of humanity sometimes presented to him. The reply was, 'No, General, I have no tax upon you at present.' Immediately, however, the recollection was awakened that the next Sabbath was the season for the Lord's Supper, and that with one of the leading brethren of the church General Houston had formerly a trying and yet unsettled controversy in his official capacity as the head of a Senate committee. At once, prompted by the recollection, the pastor added, still holding his hand, 'General, I recall that statement in part; I have nothing to ask of you as a man, but I have something to ask of you as a Christian pastor.' Fixing his keen eye, as he looked down upon mine, he meekly but firmly asked, 'What is it, Brother S.?' 'General,' was the reply, 'you know the alienation between you and Brother W. You will meet at the Lord's Supper next Sabbath evening; you ought not to meet until that difficulty is settled. Now I wish you after service on Sunday morning to let me bring you two together, and without a word of attempt at justification on either side, I wish you to take him by the hand, and say with all your heart that you will forgive and forget and bury the past, and that you wish him to do the same, and hereafter to meet as brothers in Christ.' The fire began to glow in his eyes, his brow to knit, his teeth to clench, and his whole frame shook with the struggle of the old man within him; but in an instant the man whose passion had been terrible, indeed ungovernable, on so many a bloody battle-field, was changed from the lion into the lamb. He meekly replied, 'Brother S., I will do it.' And what he promised was done, and in the air of majestic frankness and nobleness of soul as move devery beholder."

—H. H. Smith.

Ashland, Va.

Editorials

CHRIST THE MYSTERY OF GOD

In other epistles of Paul there is mention made of specific truths or facts in the purpose of God which are brought out in the open after long concealment from previous generations. These revealed truths are called mysteries. But in the Epistle to the Colossians Paul speaks of Christ as the mystery of God himself; that is the revealing not of certain purposes or plans of God, but the revelation of the invisible God himself. This he calls, in Colossians 2:2 the mystery of God.

Of course the idea of Jesus as the revealer of God is not found in Paul's writing only, but is common to every part of the New Testament. It is only that Paul has this specific way of speaking of the same truth, namely that Christ is the mystery of God. It is the teaching of this passage which we now seek to discover.

In the first place it is made clear by this phrase that there is need of some means of revealing God to men. "Thou art a God that hidest thyself, O God of Israel, the Savior", was the cry of men from darkest Africa (Is. 45:15) and is no less the cry of savants in the universities today. Still "close sealed with seven seals" are all God's proffered means of revelation of himself today. Blinded by sin are the minds and souls of men today as always. The best and wisest of them are but "feeling after Him", though he is "not far from each one of us". So near, yet so unapproachable; so undiscoverable by human minds.

Man by wisdom knew not God. Those in the highest state of intellectual cultivation are just as far from knowing Him as are the simplest savages in the jungle. Truth it is those at the pinnacle of culture are more apt to deny the existence of God than those at the bottom of the intellectual ladder. Even among the worldly wise who are disposed to admit the existence of God, there is a very vague conception about who and what sort of being He is; whether or not he has a distinct personality, and what are his attributes, if they can be known. The best that men can arrive at by unaided reason is a question mark. And this question mark multiplies into myriads of question marks, till the sky is a cloud of questions and doubts. Or the question turns to a defiant challenge; and, as today, men shout "Where is thy God?"

To the natural man, the nature of God and even his very existence are a mystery. But the revelation of Jesus Christ is God's answer to the feebleness, the helplessness, the bewilderment, the despair of man. When darkness was at its worst, then appears the light of the knowledge of the glory of God in the face of Jesus Christ. When Paul speaks of Christ as the mystery of God, he presents him as the answer to men's puzzled minds. He is the solution of the enigma of God. He is the proof that God is and the manifestation of his character. He came forth from God. He could say "He that hath seen me hath seen the Father". "I and the Father are one". "God manifest in the flesh" is the answer of God to men's seeking after Him and desire to know Him.

There are many "mysteries of the kingdom of Heaven (Matthew 13:11) but Jesus is the mystery of God. He is the effulgence of His glory and the very image of His substance". In Him dwells all the fulness of the godhead bodily. And "we are made full in Him".

We are not to think of ourselves as having attained to the full knowledge of God, because we have come to know Jesus as the Son of God. God is infinite in all his attributes and resources. And we will be following on to know the Lord thro all the ages. Indeed we are now, in this life to be constantly increasing in the knowledge of Him. Christ as the mystery of God is constantly unfolding to us new visions of our God and Father. So Paul prays for the Co-

lossians that they may come to possess "all riches of the full assurance of understanding, that they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden".

The increasing knowledge that he here speaks of, the constantly unfolding revelation of Jesus Christ to the soul of the Christian is not merely an increase in knowledge; it is for practical effect in the heart and life of the believer. It is for "full assurance" of understanding. It is that the Christian may put to silence all questionings that may arise in his own soul; that he may have the satisfaction of increasing certainty as to the religion of Jesus; that he may be able to bear an unhesitating and unequivocal testimony in an age of doubt and denial.

In our day as in the generation in which Paul wrote, so called science (gnosticism) which is more speculation than science, threatens to undermine the faith of believers. It is laying its levers at the foundation of religion. The effect of all this on the faith of some has been to depress their confidence, reduce their courage and discount their testimony.

To offset this depression and lack of boldness Paul prays for the Colossians "that their hearts may be comforted". Comforted here does not mean quieted from pain or anxiety, but to put heart into them. There is nothing that we know of which is more needed today than this spirit of conquest, that is produced by a new infusion of the Spirit of God. To be comforted is to be fortified, to be strengthened as a fort or barricade and to be provided with abundant ammunition not only for a siege but for assault on the strongholds of unbelief. This condition of heart is both condition and consequence of knowing the mystery of God, even Christ.

Another condition which accompanies this strengthening and is a part of it is to be "knit together in love". The strength of an army is its *esprit de corps*. This is caused by faith in the leader and in one another; by loyalty to the leader and to one another; by devotion to the cause and to those engaged in it. If our people are knit together in love they will be victorious. If they are critical and jealous and contentious, they will make no progress in knowledge nor advance in conquest. The poison of suspicion and bitterness is death to all advance in the Christian life.

THE BAPTIST SITUATION IN JACKSON

In reading the proof for this week's paper we read with interest what Secretary Gunter says on page five. You will read it of course as you always do. It seems to call for another word from the editor. We expected some discussion to result from our previous remarks on this subject and are glad it has come, though it came from an unexpected quarter.

As to the resolution being "put in cold storage" by being referred to the Convention Board, the remarks by the Secretary are proof that this was true, if any proof were needed.

As to the people in any section of Jackson being accessible to any church by automobiles: it is not correct to say that everybody has automobiles. Only half of the people in Mississippi ride in automobiles, or less than half. The other half ought to have a chance. It is a mistake to say that they all go a distance of two miles to other engagements every day in the week. The children have schools built within convenient walking distance of them all over Jackson. Many more new schools have been built in Jackson than new churches in the past ten years. We ought to be as diligent in religion as in education. The children of light ought to show as much wisdom as other folks. Not only school children but many business men have their places of work near where they live.

The people need churches in the communities where they live. Hattiesburg has five churches, counting Petal Harvey, as many as Jackson has, although it has less than one-third the population. Laurel with still smaller population has four churches. Meridian has more churches than

Jackson, though fewer people. It might be contended that all the people in Jackson are accessible to one church, but that does not mean that they ought to be in one church. We know of nothing that hinders the growth of the individual Christian more than being massed in a big church. Most of them are doing nothing, and some of the churches would be better off if they were divided up into several churches. The massing of large numbers into one church destroys democracy. Some churches have no business meetings in which the members participate. They seldom vote on anything, even on receiving members into the church.

As to the relative distribution, we do not believe there is in any locality of the same dimensions in the state where there are as many people reachable but unreached by the gospel, with the possible exception of Vicksburg and one or two places on the coast. And the race would be close here. There are probably more white people in Jackson not at church on Sunday than any similar area in the state.

If expensive buildings are keeping us from reaching the masses the case is so much worse. But it seems that the church in Jackson most heavily burdened is the only one that is reaching out to the destitute places.

We are glad to know that within the past month some mission work has begun east of Pearl River.

LOOK UP AND LIFT UP YOUR HEADS

Some while ago Dr. B. H. DeMent wrote to ask the editor if he would not write an article on "Our God a God of Emergencies". We still hope that Dr. DeMent will furnish the Record readers with the result of his own studies in this line. This article is not in response to that suggestion, at least not consciously, for it is not easy to write what somebody else has in mind. But we doubt not what is here said is in line with what many others have been thinking amid the times of uncertainty and confusion.

We have chosen the words of Jesus to put at the head of this article because they are expressive of the highest and sanest optimism even amid the worst possible conditions. They are taken from Luke's account of Jesus' discourse on the Mount of Olives given in answer to the inquiry of the disciples as to the destruction of the temple, the coming of Jesus and the end of the world.

This writer is no prophet and not much on the interpretation of prophecy. He does not propose here to enter on the discussion of the Lord's return, nor to identify present world conditions as an index of his early coming. That is not the purpose of this article. What we are now concerned in is the right attitude of mind to preserve in a period of disintegration, the collapse of social systems, the destruction of conventions, the wavering of faith, the corruption of worlds, the jeopardy of all institutions, political, financial, educational and ecclesiastical.

That we are in such a condition of confusion there can hardly be doubt anywhere. Whether we are at the beginning of it, in the middle of it, or nearing the end of it, it does not seem possible now to say. But that we are in it will not be disputed.

We are accustomed to think and speak of the recent world war as beginning a new epoch in the earth; and to regard all the subsequent confusion as the aftermath of the war. Rather may it not be all of a piece, the war and the wrecks that followed it all the consummation of a period. Certain it is that a few years ago a psychological cyclone struck the earth and has been followed not so much by reconstruction and readjustments as by the rotting of the wreckage.

In the columns of the Record when the war began it was predicted that there would be a destruction of all conventional standards and loosening of all social restraints, and the reassertion of the native and brutal instincts of men, not simply during the progress of the war but as the result of it for years to come. Christianity has come to grips with the original human depravity, and the fight is still on.

We have to face today a condition of demor-

alization which has not existed for two generations and in some respects for many generations. There is no blinking the fact that the morals of the world have suffered a serious set back; and some would probably say a collapse. If we are to accept the picture presented in the daily papers, and they are a fairly good mirror, the political conditions are the worst we have had within the memory of most people now living. It is hard to believe that charges of political corruption were more common in "carpetbag" days in Mississippi than they have been in the past two years. We are not passing judgment on any individuals or groups. We do not belong to any political combination or coterie. But investigations and indictments for dishonesty in Mississippi were never so common in its history. They have been so widespread, reaching to such high positions as to make people tremble for the safety of all our political institutions.

Social standards have been so disregarded until divorce is a national menace and advocates of loose marriage relations are defying all conventions and the laws of God. In spite of denials and the efforts to hide the facts, the conduct of young people was never so violative of all restraints. This statement is not a lone voice in the wilderness, but the chorus of every community.

There has never been as much confusion in religious plans and leadership. Blindness has characterized much of the management of religious institutions and boards. This is not a criticism hurled at those who carry heavy responsibilities; but the cry of pain from those who are distressed by reason of the confusion and criticism by which we are surrounded. The palsied condition of leaders, the inertia and deadness of the masses make our situation serious.

Added to all this, and, as we believe a consequence of moral delinquency the world is facing today a financial crisis as serious as that of any period in our history. The number of men out of work; the small margin between many and actual want; these things are a danger signal which it is criminal to ignore.

If you will read Jesus' prophecy of conditions which precede the consummation of the age you will find much that parallels our times. Above have been hinted merely some of the conditions we confront. They have not been enumerated nor described in detail. For fuller account see any daily paper.

Now what shall be the attitude of the Christian in a condition like this? A Christian is one who believes in God, believes that he is over all, that he lives and reigns; that the world has not gotten beyond his control. We sing still, He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion.

The Christian is one who believes that God makes the wrath of man to praise him, and the remainder of wrath he restraineth. Out of the welter of confusion the glory of God will shine forth. In the midst of the failures of men the kingdom of God will come. When men's wisdom and might are proven to be worse than folly and weakness then the power and wisdom of God are revealed. Now comes the cheering word of Jesus: "Look up, and lift up your heads for your redemption draweth nigh." The failure of men's systems is the opportunity of God. And the people of God can look up with confidence. The best is yet to be. And the best comes when the worst has done its worst.

—BR—

Baylor University conferred the degree of Doctor of Divinity on W. R. White, F. M. McConnell and F. B. Thorn.

—BR—

Mr. Walter M. Gilmore of North Carolina succeeds Mr. Frank E. Burkhalter as Associate Executive Secretary of the Executive Committee of the Southern Baptist Convention. We understand his duties will be that of publicity agent.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

GOOD FRIENDS CAN DIFFER

When one who does not agree with you puts himself and his earnings into the Lord's work, as does the Editor of The Baptist Record, we disagree agreeably.

In an Editorial in the issue of The Baptist Record of June 5th, the Editor calls attention to Baptists in Jackson and to the need for more mission work in the City. He calls attention to sections of the City which are not within two miles of a Baptist church. This is true, but a distance of two miles is not so great today as it was twenty-five years ago. Furthermore, practically all of these people own cars and travel over gravel and paved streets a much longer distance than two miles every day except Sundays. A large number of them live in brick homes. They could build church houses without the assistance of the State Board if they desired them. The Editor seems to share this view.

This accounts in part for the fact that this matter "is in cold storage," having been referred to the Convention Board.

Quite a bit of interest has been manifested concerning this section of the City by various ministers, and while it may be true that some of the Jackson churches should have more mission zeal for neglected sections, yet at the same time it is true that the need in these particular places does not begin to compare with the needs in the destitute places throughout the State and the more destitute places do not seem to appeal to our people as do those places on gravelled and paved streets. Our heart reaches out more for the destitute places, to those people who cannot get in their cars and be in some commodious and comfortable church building within ten minutes time. Furthermore, we are not so eager to build churches for those who are able to build for themselves. There may have been a time when spending money for mission work in Jackson was wise. The State Board at one time took upon itself a debt for the First Baptist Church at Jackson amounting to \$12,000.00. That may have been wise. All the other churches in Jackson have been assisted. But if there is sufficient mission zeal in the Jackson churches at this time, every destitute place within the corporate limits, and even on the outside, can be cared for without the aid of the Mission Board.

In fact, one reason why the State Board cannot come to the relief of more destitute places is the fact that too many churches continue to call upon the Board from year to year for assistance in paying off debts on large and expensive buildings. We recall one upon which the State Board has paid \$30,000.00, another \$12,000.00, another \$12,500.00. These churches, so to speak, keep the nose of the Board upon the grindstone. To be sure some of these churches are good givers. All of them are not.

It is, however, encouraging to note that from year to year there is a turn towards the more needy places, the neglected places, the places where the people are hungry for the Gospel and have not had opportunity by a few minutes drive of hearing a sermon twice each Sunday.

As a matter of fact, the State Mission Board is doing work East of Pearl River, adjacent to Jackson. This is mission territory. We have been interested in it for some time, but the section which was referred to the Convention Board and which has been designated as being "in cold storage" is not a section which needs the attention of a mission board.

It is interesting also to note that the contributions of some of the churches of Jackson now are eight times what they were some eleven or twelve years ago. To be sure at present a great deal is required for retiring obligations incurred in erect-

ing adequate buildings. But even at this, the contributions to denominational work by some of these churches are greater than contributions for all purposes by these same churches eleven or twelve years ago. Like great manufacturing plants which at times, because of the demand for their products, have to enlarge their plants and thus decrease for the time being their dividends, churches have to enlarge their plants and doubtless for the time being decrease the proportion of their contributions to outside work. Yet in the not far distant future these churches, as manufacturing plants increase by far their dividends, increase greatly their contributions to Kingdom enterprises. Example after example can be cited now in our own State to verify this principle.

—O—

"Keep the Records Straight" Was No Intentional Aspersions

My article in The Baptist Record under date of May 22, entitled "Keeping The Records Straight," was written for the purpose of contradicting erroneous statements which misrepresented Newton's attitude towards the Baptist Orphanage removal. We had first hand and authoritative information to the effect that Newton would welcome the Orphanage.

The article was written from Newton's viewpoint and Newton's advantage. The Statements can be easily verified—all of them.

The article, however, was interpreted by some as a reflection or an aspersion upon the Merchants Bank and Trust Company of Jackson, and the President of the Bank, who has been for many years the trusted Treasurer of the Baptist Orphanage.

As evidence that no such intention was in the mind of the writer, the following facts are presented: First, the Board of Trustees of an institution are the ones whose duty it is to instruct the Treasurer with reference to the disposition of the institution's funds; when to pay out; when to invest; and when to place on time deposit. If money is not on time deposit, the Board has a reason. In this case much of it has been on time deposit for some time. But another element enters in this case. The question of permanent location has been unsettled; hence, the Trustees have not known when the money on hand would be needed.

In the second place, no bank is expected to pay more than four per cent on time deposits. This the Orphanage has received since money was placed on time deposit.

In the third place, when this writer was asked to take charge of the Orphanage Campaign, which raised \$34,000.00, much of which is still on hand, he asked the Committee to designate a Treasurer for the fund and was pleased when the Orphanage Treasurer was designated as the Treasurer for the Special Fund. He is President of the Merchants Bank and Trust Co.

In the fourth place, as further evidence of confidence, soon after accepting the position as Corresponding Secretary of the Baptist State Convention Board, the Board's account was transferred to the Merchants Bank and Trust Company, and is still there. There is no banking institution anywhere in whose integrity we believe more than in the integrity of this Bank. It has been one of the best friends the Baptist Denomination has had. When one enters the institution, he is impressed with what the old Marion County negro said when asked what the geographical strata of Marion County is. His reply, after some moments of perplexity, was, "Well, Boss, it's almost solidly Baptist." But the institution has the unbounded confidence of all.

FRATERNITY

—o—
We build us temples, tall and grand;
With gifts we heap our altars high,
Unheeding, how, on every hand,
The hungry and the naked cry.

We sound our creeds in trumpet tone;
With zeal to compass land and sea,
Unmindful of the sob and moan
Of souls that yearn for sympathy.

We hurl to hell, we bear above;
With equal ease, we loose or bind,
Forgetful quite that God is love
And love is large and broad and kind.

O, Thou Eternal Largeness, teach
Our petty, shriveled souls to swell,
Till Thou, within their ampler reach,
And every human heart may dwell,

Till Love alone becomes the creed
Of every nation, tribe and clan,
The Fatherhood of God, indeed,
The blessed Brotherhood of Men.

—David E. Guyton.

A NEW TESTAMENT VERSE

—o—
(By James E. Dean)

"Our Father in Heaven,
Your name be revered!
Your kingdom come!

Your will be done on earth as it is done in heaven!

Give us today bread for the day,

And forgive us our debts, as we have forgiven our debtors.

And do not subject us to temptation,

But save us from the evil one." Matt. 6:9-13.

The above rendition of the Lord's Prayer is found in the new and independent translation of the New Testament by Prof. Edgar J. Goodspeed, of the University of Chicago. He is a Baptist and the son of a Baptist minister. The following is the translation by Prof. James Moffatt, of the Union Theological Seminary, New York City (Presbyterian):

"Our Father in heaven,

thy name be revered,

thy Reign begin,

thy will be done on earth as in heaven!

give us today our bread for the morrow,

and forgive us our debts as we ourselves have

forgiven our debtors,

and lead us not into temptation

but deliver us from evil."

Dr. Moffatt is an Englishman, having only recently come to America, and so we have an American and an English version before us. It is interesting to compare them.

Both these scholars omit the conclusion of the Lord's Prayer as does also the American Revised version. This is for the very best of reasons, the fact that these final words do not occur in a number of the best and oldest Greek manuscripts. Dr. Goodspeed also drops the old-fashioned "thou," "thy," and "thee." These forms are no longer found except in the Bible, in many prayers, and occasionally in primitive Quaker conversation. Many will object to the omission of these familiar terms, but neither of these scholars does any violence to the thought of the original. They are earnest and sincere scholars trying to help modern men to a better understanding of their Bible. Therefore they use the terms of the street and the business house. These are two of the most popular of the modern-speech translations. They will prove fruitful reading for the minister, for he can often get a sermon germ from some unusual phrase or turn of thought. The man who is thoroughly "sold" on the King James version will find it easier to keep awake while reading his Bible if he will use one of these versions. It is impossible to be sure whether it should read "evil" or "evil one."

Baptist Bible Institute, New Orleans.

Over 200 were graduated from the University this year.

MISSIONS AND THE BIBLE

—o—
(By W. A. Sullivan)

A preacher preached a sermon on the subject of "Missions." On a day of the following week, a friend met him and said, "Well, I hear you preached about money last Sunday." However the sermon made no reference to money. The friend making the remark had either been misinformed, or he does not know what missions mean. It is to be deplored that some people do not seem to be able to think of the Bible doctrine of Missions except in terms of money.

Dr. W. O. Carver in a thoughtful volume "Missions in The Plan of The Ages" defines Missions as "The world-wide extension of God's redemptive purpose in Christ by means of human messengers." "Missions is the agency through which the people that walk in darkness come to see the great light, and by which the light shines upon them that dwell in the land of deep darkness."

Much can be said about "Missions and the Bible." What is most worth saying? What ought to be said? Attention is directed here to two or three things:

In the first place, as Dr. Carver suggests, Missions carries the Bible to them who have it not. The Bible is the word of God. It is the one Book which the world needs most. It is safe to say that but few Bibles have been given to the world except at the hands of the missionary. There were no Bibles in India until Judson went there and, after many years of laborious work and suffering, translated it into the language of the Burmese. Livingston carried the Bible in Africa. Missionaries carried it to China, Japan, and other pagan lands. The Bible in modern times has been translated into more than 800 different languages and dialects. In the scale of eternal values, one may be sure that the translation and distribution of the Bible at the hands of modern missions is worth far more than all the money that has been spent for missionary work in both home and foreign lands.

Furthermore, God's redemptive purpose by means of Missions is the central idea in the Bible. All the history, the law, the poetry, the prophecy of the Bible converge in this one central mission idea. Long ago when Abram dwelt in the land of Haran, there came to him the "call" of Jehovah, saying (Gen. 12:1-3): "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and in thee shall all the families of the earth be blessed."

So God's purpose in the call of Abram was to make his posterity a missionary nation to all the families of the earth. By means of the human agency of Israel God would bring to actual realization His gracious "plan for the ages." In process of time Christ, a descendant of Abram, would come. In Him indeed might all the families of the earth be blessed. The "promise" was repeated to Isaac, Jacob, and others. Nearly all the Old Testament is a record of God's providential dealings with Israel as a nation, as well as with individuals, as He sought to realize on earth His redemptive purpose in Christ.

The scarlet thread of God's redemptive purpose is there whether we read the prosaic pages of Exodus, Leviticus, Numbers, or Deuteronomy; the bloody chronicles of the Judges or the Kings of Israel; the thrilling romance of Esther or the beautiful Idyl of Ruth. There it runs through the sublime poetry of the Psalms and the amazing grandeur of the prophecies of Isaiah and the rest—"the thread of God's redemptive purpose in Christ by means of human agency."

Here it is in the first pages of the gospel by Matthew. We follow it by the manger in Bethlehem. Down into the waters of the beautiful Jordan. Then out on a lonely mountain, forty days and forty nights, in personal conflict with the arch-enemy of men and God. Here and there, everywhere, among the sick, the suffering, the sinning, the blind, in the region of the land of

the shadow of death.

Following it on, at length we stand in the garden of Gethsemane where the dust beneath our feet is stained with blood. From there to Pilate's judgment hall. Thence up into the dense darkness of death on Mount Calvary. Blinded by the mystery of death we are led to Joseph's tomb. But we do not stop there. God's redemptive purpose in Christ does not end at the tomb. It does not leave Jesus dead, as does Shailer Mathews in his recent volume "The Atonement and the Social Process." Jesus arose from the dead, and left Joseph's tomb empty.

His first words were "Peace be unto you. As my Father hath sent me, even so send I you" "Why are ye troubled? Why do doubts arise in your hearts? Behold my hands and my feet that it is I myself. It was necessary that Christ suffer and rise from the dead the third day, and that repentance and remission of sins be preached in His name among all the nations."

Surely through the pages of God's Book the statement of "One unceasing purpose runs": His redemptive purpose in Christ by means of human agency. We catch the first faint glimmer of it back in the Garden of Eden in the first Gospel Promise, (Gen. 3:15): "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel."

We stand in the dazzling light of it on the mountain in Galilee in the presence of the Risen Christ who says, (Matt. 28:18-20): "All authority hath been given unto me in heaven and in earth; go ye therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you all the days, even unto the end of the world."

That is missions. Missions was conceived in the eternal counsels of God, in which Christ was "As a lamb without spot and without blemish before the foundation of the world." As Dr. Carver says "Missions originated in the heart of God." God "so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Missions produced the Bible as we have it today. Missions distributes the Bible. Missions is the central idea in the Bible. Indeed missions is God's plan for the ages, "The extensive and intensive realization of God's redemptive purpose in Christ, by means of human agency."

THOSE COLLEGE TRUSTEES

The discussion of our Baptist educational institutions has become a habit with some of us. It may not be a bad habit, however, if it shall lead to increased constructive efforts. Among the matters of discussion there must be of course that of the machinery, by which they are operated. There is an ever present temptation with some of our brethren to tamper with the denominational machinery. If proper results are not secured, there is the persistent notion the machinery ought to be improved. My own idea it is rather under present conditions there is a lack of grist than defect in the machinery. We need more funds and more students, rather than improved administration.

The present proposition is to abolish the present separate boards of trustees, and have only one board of fifteen members to manage all our educational institutions. At present we have including the commission sixty nine men and women as trustees. The proposition is to reduce these to fifteen. Personally I am opposed to this change.

My first reason for opposition is, that it is in direct opposition to the declared policy of our Convention for the last twenty five years. Formerly the Convention Board consisted of a few brethren in and around Jackson. These managed affairs well. But the feeling arose that the responsibility ought to be more widely distributed. The number of the board was doubled,

and brethren from various parts of the state were selected. Later it was determined to give every association a representative on this board. This distribution of responsibility has been beneficial. At a later date the Convention with this same idea in mind, passed a resolution declaring that no one should be a member of more than one board of trustees. This necessitated a still larger number of our people becoming responsible for the actual management of our institutions. Now it is proposed to reverse the whole policy, and place the work of sixty nine on fifteen. Why this suggested change?

The plea is of course the matter of efficiency. This I seriously doubt. I know efficiency is the modern watch word. But it can never be so for Baptist folk. Methodist folk are true to their name, and when efficiency comes to the front, they hold the palm. The Roman Catholics have been perfecting their machinery for centuries, and when it comes to efficiency they have it to the nth degree. If efficiency is the thing needed we might make Secretary Gunter a bishop or an arch bishop and put a whip in his hand. It might be necessary to get another constituency, but that would be a small matter. However, with all this efficiency machinery, they have not surpassed our Baptist work. When the World War began, Germany had the best war machine the world had ever seen. There was absolutely nothing wanting down to the last shoe lacket. England and America were bunglers, and muddlers. There was just one element left out by the Germans—the human element. Men were never intended to be machines. England and America were composed of free men, reared in the atmosphere of personal political responsibility. Of our American soldiers it was said that every private had as clear a conception of their objectives, as the commanding general. He had the power of initiative and self reliance. Our Baptist folks have succeeded, because they have insisted on placing the responsibility upon the folks themselves instead of a few efficient leaders. This was the Master's policy, and evidently it is the best. There are so many of our brethren who think they could run our institutions, it is a fine thing for them to discover, by actual experience, it is not as easy as it seems. It will be a good thing for them, whether it does the institutions any good or not.

Another objection to this plan is the serious danger of politics. We have it now as it is, tho of not a very serious nature. The state has the very thing the brethren are desiring. Certainly the spectacle of politics of the worst sort is very evident. Ours would certainly not be so bad. However, we are folks, and politicians has a wonderful fascination for some folks. We need not put too serious a strain on our brethren. There is far more room for politics in the selection of fifteen, than in the selection of sixty nine. I am not necessarily opposed to change, but I am always from Missouri. I can see no advantage, but some very serious disadvantages. I can but hope the whole matter will be dropped, and we turn our attention to matters of more importance.

—E. T. Mobberly.

Laurel, Miss.

Pastor Grantham expects to send in a list of subscribers from Burnside including every family in the church.

The Primary Elections in Indiana the second week in May added their voice to the falsity of the Literary Digest's straw vote, for every dry congressman from the state was re-nominated over his wet opponent. With few exceptions, all judges sheriffs and other officers were nominated over their wet opponents.—Ex.

A miser in the river fell; the stream ran high.

A fisherman, his life to save, sprang in and cried:

"Give me your hand and I will draw you safely to the land."

The miser, shuddering at the dreadful sound, Muttered, "I never give," and then was drowned.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

(Continued from last week)

But, first of all, not all Christians tithe, or are likely to begin it all of a sudden. With the increase of tithers, all the activities of the Kingdom could be cared for in a far more self-respecting way than now. Preachers would be better paid, missionary salaries would be increased, needy fields now neglected would be entered. Many new workers would be called for. They would require education and training. The work would need new equipment. And new records of success would be made.

All around the world the work of God would be freed from secular dependence, and would be speeded up in numberless ways. We who pray "Thy Kingdom Come" would see our prayers being answered very much faster than now.

And, remember, the Kingdom's work, in whatever form, can never outgrow the tithe. For, as it grows, new disciples are gained. When new disciples mean always new tithers, then with every expansion will come expending resources.

I verily believe that in many ways the Kingdom of God waits for this very thing!

Is the tithe compulsory?

Nothing Christian is compulsory. Jesus began his ministry with an invitation. He extended it to a few men. At the very end of his work he wept over a city which he would have saved, "but ye would not."

Some things are compulsory. Income tax, for instance. Rent, unless you own your home. Property taxes, if you have any property. The cost of crime, though you are a law-abiding citizen. The cost of ignorance whether it is your fault or not. All contingencies must be paid for, if they befall—accident, fire, flood, death. The cost of all these is compulsory.

But the tithe, like every other Christian obligation, is left to the individual conscience. You are the judge, and you the jury; at least until the great day of reckoning.

No church law can bind you. No church committee can coerce you. No church official can claim authority over you.

The tithe is voluntary.

Let me make that clear by a picture.

The town in which I live has an elevated railway. One of the stations is near a great Roman Catholic burying ground, Calvary Cemetery.

For many years, because in that part of the town were many more dead than living folk, the trains did not stop at the cemetery station except on request. Just after leaving the nearest station, the guard would open the door and say, "Next station is Calvary. Train stops on signal only. Anybody for Calvary?"

It is a parable of life's train. At all the other stations every train stops. At Market Street, at University Avenue, at Main Street, at Vanity Fair, at Broadway, at Church Street, at Home Avenue. No special notice needed.

But to get off at Calvary—that means a choice, and an expressed desire.

So Jesus stopped at His Calvary—of His own will, for our sakes.

His Calvary was death. And life everlasting. Its essence was its voluntariness. If it had been forced it would have been without meaning.

He does not force anyone to be His disciple. But He does say: "If any man will come after me, let him take up his cross and follow me."

Every man goes to his own Calvary. Whatever its outward aspect, the essence of it is that the puts others before himself, and does this of his own choice. And that it is, more than anything else he does, which makes him a disciple of Jesus Christ.

Anybody for Calvary?

IF YOU BELIEVE ALL THIS, WHAT OF IT?

Tithing must begin as a conviction. You be-

lieve that it is one of the real workable ways of becoming a partner with God; more, that it is a direct Christian responsibility.

It must continue as a habit. Therefore, you must see that it becomes regular, natural and easy.

How shall the habit be formed? No better advice can be given than that which William James gave to his students:

"First: In the acquisition of a new habit, we must take care to launch ourselves with as strong and decided an initiative as possible.

"Second: Never suffer an exception to occur till the new habit is rooted in your life.

"Third: Seize the very first opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of habits you aspire to gain."

For you, this means beginning with the first and most important contact you have with the work of God; your own church.

It does not necessarily mean that all your tithe should go to the church, or even that all of it should be distributed through the church as your agent.

In this day of many religious and charitable activities carried on outside the church, you may prefer to keep full control of your tithe, and to apportion it according to your special interest, in all good conscience.

But for most of us the church comes first, and all the more because if we do not support the church ourselves we cannot expect non-Christians to make up for our omission. They are glad to unite with us in aiding many other worthy causes, but the church is and must be dependent on its own people.

Not only that, but the church is the most experienced, the most effective, and the most lastingly valuable of all the institutions for the blessing of men. It is the directest promoter, by its spirit and its work, of what Jesus came to set up in the earth—the Kingdom of God.

The way to tithe is to tithe. And the time to begin is the moment you see it as your obligation and your privilege.—(From The Layman Company's pamphlet No. 40).

—BR—

It is said that First Church, Columbus, Ga., has called Dr. F. S. Porter of Oklahoma City.

—BR—

Conrad Hubert, a Russian Jew who came to this country in 1882, died recently leaving a fortune of \$8,000,000, of which \$6,000,000 goes to religious and charitable work. The executors of this fund are Julius Rosenwald, Calvin Coolidge and Alfred E. Smith.

—BR—

When Dwight Morrow of New Jersey announces for the United States Senate and says that he will favor the repeal of the Eighteenth Amendment, he puts himself in the same class with the Southern politician who runs for office on the plank that he favors the repeal of the fourteenth amendment. They both know it won't be done but it is a vote getter with those who do not know any better.

—BR—

Last week we published a proposal from a fine brother to join with others in wiping out the debts of Mississippi Baptists. We hope his effort will fire others to help. Any way we pray God and plead with the brotherhood that there may come to us the spirit of loving, sacrificial giving not merely to pay debts but to send the gospel of Jesus Christ to all whom he included in the benefits of his grace, but who yet have not been brought into their inheritance.

—BR—

Pastor C. J. Olander baptized three at Brandon Sunday. Conditions are better there than for a long time. Additions to the church are frequent.

W. M. U.

Bon Voyage

When you get this issue of The Baptist Record our Miss Traylor will be in New York City ready to sail for Europe and the Holy Land.

We know that loving hearts will follow her every step of the way. She in a final Message says to each of you that her love for you was never greater than right now when you are allowing her this vacation which is a bit longer than she has ever taken before. And that when she returns to you September 1st she hopes to bring to you such visions of your work and hers as she has never been able to give heretofore.

She expresses her gratitude for every kindly word and deed. But she is especially grateful for the beautiful kodak which she bears away as a love gift from her young people over the State.

Next week there will be given on this page her itinerary. From this you can know where you may write her; and you may be sure your letters or cards will be most acceptable.

Reports from District Meetings

District One, Magee, Miss.

The meeting at Magee, May 27th, was confined to one day only, but it was filled to the brim with good things. The music for the day was led by Mrs. B. C. Ware, Superintendent of Lebanon Association, but our guests of the First District at this time.

Miss Lackey led the devotional, based on the Watchword, "Be ye steadfast," using for her theme Steadfast in Listening. The pastor's wife at Magee, Mrs. L. W. Ferrell, brought greetings. Responses were made by Mrs. Watson, of Copiah Association, and Mrs. J. L. Boyd of, Holmes Association. Greetings and responses were most apt.

Phases of the Plan of Work were discussed in a helpful way by Mesdames Hal Ellis, R. L. Bunyard, B. A. McCullough and E. C. Butler. The afternoon was given over to the Young People under the leadership of District Counselor, Mrs. L. R. Williams.

Miss Grace Wells home on furlough from China gave a message concerning missionary work that was helpful and practical as well as most interesting.

Crystal Springs was chosen as the next place of meeting.

District Two, Drew, Miss.

District Two opened the Meeting on Monday evening, May 26th, giving that hour to Young Peoples Work. The District Counselor, Mrs. R. A. Eddleman, was prevented from attending by illness of her husband, but the program was carried out in a splendid way. Miss Traylor gave the leading message of the evening.

The morning session began with a general conference in which Methods was discussed, taking up Literature, Young People, Cooperating with Pastor and W. M. U. Specials.

Dr. W. R. Cooper, pastor of Drew, led the devotional. The welcome and response made everybody feel at home. A Superintendents Conference under the leadership of Mrs. Fletcher Scull gave general satisfaction because of the many helpful suggestions. Mrs. C. E. Locke discussed Personal Service.

The morning session closed with a missionary message from Miss Irene Jeffers, from China. It was wonderfully inspirational.

The afternoon was given to Mission Study, Stewardship, reports of Committees and an address by Miss Traylor.

District Three, Senatobia, Miss.

"We had such a fine Meeting. The attendance was very good indeed. That church was filled with interested women and they stayed through the whole meeting. We are pleased indeed with our new District Chairman, Mrs. Fitzgerald. She handled the entire Meeting in a fine way, and has such a lovely spirit herself. We really had our Meeting on the practical basis and no "orating." I am persuaded more and more that what our

women really need is the plain knowledge of what the W. M. U. is; and it certainly takes "line upon line."

Our Missionary, Miss Jeffers, brought us a great message and she certainly had the women with her. Of course our State Young Peoples' leader was fine. We are much gratified over this the first District Meeting in our new Third District of the W. M. U."

District Four, Corinth, Miss.

"Our Meeting was not so well attended this year as last; but it was well worth while. One sister said that it was the best she had ever attended. Another said she had gotten more out of it to help her in the Work. Still another said that if nothing else had been given, the Message of Miss Jeffers would have been worth all the effort put forth.

Four of our Superintendents were unavoidably kept away, two by serious illness and two by deaths. The others were present and proved their interest by the faithful work. Miss Traylor proved a great benediction as she always does."

Fifth District, West Point, Miss.

Mrs. Isham Evans, our Chairman of the Fifth District, was kept away by illness; but Mrs. J. K. Armstrong, Member of the State Board at Large, presided most acceptably, and all of us were made glad that it was our privilege to be present. West Point sisters left no stone unturned to make us feel at home and fully realize that the Meeting was ours. Miss Traylor and Miss Jeffers brought us great messages. A later report will give more definite information.

Sixth District, Forest, Miss.

"Our attendance was good. A heavy rain in Meridian the night before kept some from going in cars, roads not gravel you know.

Miss Wells was just fine. She brought us a wonderful message of encouragement. Everybody went away feeling they had received a blessing. Her hour of the missionary message was one of unusual spiritual power. In the presence of the Holy Spirit there was truly a great re-consecration.

The women liked having the Meeting in one day. So many cannot be away from families at night. We covered all important features.

The Forest women were so lovely to us. Their pastor, Bro. Youngblood, brought us a splendid message in the devotional. We were so charmed with Mrs. James Street, and so happy that she is our Young People's Counselor. Our Superintendents, Mesdames Austin, Brookshire, Paschal, Parker and W. O. Carter proved such a helpful force. Truly the Sixth District had a good Meeting."

Seventh District, First Church, Hattiesburg

Wednesday evening, May 28th, "O Zion Haste" rang out from the First Baptist Church, Hattiesburg, thus opening the District Meeting for the Seventh District.

This evening program was under the leadership of Mrs. C. H. Ferrell, Young People's Counselor for the District. Its leading feature was a Message by Miss Frances Landrum of Laurel, just home from the Louisville Training School. Certainly it gave all in her audience a great spiritual uplift as she emphasized the "VALUE of Missionary Training."

The following morning Mrs. J. L. Johnson led the devotional, setting a spiritual step for the day's proceedings. Mrs. E. N. Pack, retiring District Chairman introduced Mrs. J. H. Matthews, in-coming Chairman; who in turn called for Mrs. C. C. Robertson, one of her Superintendents. Mrs. Robertson in a very beautiful way presented to Mrs. Pack a W. M. U. pin, a gift from the District officers.

The morning session was given to helpful discussions of Methods, concerning the Plan of Work. Each Associational Superintendent showed such splendid preparation had been given her special theme. It was a great morning. The closing Message was brought by our Corresponding Secretary.

The afternoon session was a continuation of discussions along The Plan of Work. After report of Committees the missionary message was

brought by Miss Grace Wells. Rarely has our District ever realized a greater hour.

Eighth District Meeting

Promptly at 2:15 Tuesday afternoon, May 27, in the Baptist Church of Columbia the Eighth District assembled for the twelfth annual session. Meeting was called to order by Chairman, Mrs. I. L. Toler.

Rev. M. S. Varnado of Osyka led in the singing while Mrs. Varnado presided at the piano.

After the opening of the Meeting by singing "Faith of Our Fathers", Rev. Varnado led in a chorus fitted to the words of the watchword, "Be Ye Steadfast", which he had composed for the occasion. It was used at intervals throughout the Meeting.

Mrs. W. H. Ellis of Columbia conducted the devotional, reading Matt. 28, emphasizing woman's part in bringing in the Kingdom.

Methods—Plan of the Work was the theme of the Meeting.

Mission Study was discussed.

Stewardship was discussed by Mrs. H. Deane, State Leader, who explained the work very thoroughly.

District Young People's Leader Mrs. S. A. Williams gave her report, and an account of the Girls' Auxiliary House Party held at Woman's College last year, and called attention to the Baptist Assembly to be held at Castalian Springs.

The evening session was ushered in by Mrs. Shelby welcoming the visitors in her usual original manner, which was graciously responded to by Mrs. C. W. Stewart, who told "Why We Came".

Rev. J. W. Mayfield of McComb, the principal speaker of the evening, reading Matt. 21:43 and John 12:24, using as his theme "Mission of the Church".

A Reminiscence of Sixth District, now Eighth, was given by Mrs. S. Moak.

Wednesday morning the Associational Superintendents used the following subjects for discussion: "Church School of Missions", "Enlistment", "W. M. U. Specials", "Evangelism", "Our Literature", Reporting and Standard of Excellence.

Miss Lackey, our beloved Secretary of State, brought a message on "What Can I Do?" Directing us to the many things about us that we can do, calling attention to Hospitals, Baptist Bible Institute, Orphanage, and White Cross work.

Mrs. Toler read a paper on Moral Standards, touching the topics of Race, Health and Law Enforcement.

Mrs. S. Moak gave a report on Personal Service Work.

Miss Wells, foreign missionary to China, gave some experiences of her "Life As A Missionary".

Closing song—duet by Rev. and Mrs. Varnado, "As Thy Will Be Done In Heaven Be It Done Below".

Following officers were elected:

Personal Service, Mrs. S. Moak, Brookhaven; Stewardship, Mrs. I. A. Shelby, Columbia; Mission Study, Mrs. Lee Tyrone; and

Mrs. W. R. McGehee,

Secretary.

—BR—

Jewell A. Kyser is assistant to Pastor E. C. Stevens at Clifton Church, Louisville.

—BR—

The Summer School opened at Mississippi College Monday with a cheerful program. Dr. Bond of the State Education Department was scheduled for an address but was called away the afternoon before. Dr. J. W. Provine presided in fine spirits. Dr. B. H. Lovelace conducted an appropriate devotional exercise using the verse from Ecclesiastes, "If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct". Professor Frank Slater sang several solos and one was given by Miss Mary Johnson. A quartet also gave two good selections. Announcements were made in reference to the work of the session and the steam was turned on. There will be two semesters of six weeks each.

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which must accompany the notice.

East Mississippi Department

By R. L. Breiland

Children of Ham

Last week I said that our Ameri-
can Negroes are of the Children of
Ham. "A servant of servants" had
been spoken of them. In response
to this prophecy some hundreds of
years ago our fathers brought a
large number of these Sons of Ham
to America and sold them into
slavery. While this was a fulfill-
ment of prophecy, slavery is not
right in the sight of God and those
who were guilty of this act were
sinners and have long since paid the
penalty for their crimes, much of it
in blood and tears.

Though it was a crime and caused
much suffering and heart aches, yet
after all it proved a blessing to
those ebony hued Sons of Ham who
were thus torn away from their old
African haunts and family ties and
planted in America. Back in Af-
rica they were all heathen and in
darkness and shame, and their rel-
atives back there are still in the
same sad plight; but when they
came to America they came in con-
tact with the blessed gospel of the
Son of God which "is the power of
God unto salvation". Soon many of
them were converted and were thus
Christianized. When the War Be-
tween the States came in 1861 there
were millions of faithful Christians
among these black Sons of Ham.
Who then would dare say that their
being brought to America was not a
blessing to these poor people?

There are now some 14 millions
of the descendants of these African
slaves in these U. S. At least half
of this number are members of some
church, and some 4 millions of them
are members of the Baptist Church.
There are, perhaps, a greater per-
centage of the Negro race who are
members of churches than of the
white race. Also the percentage of
Baptists among them is greater also.
Some may think that this fact is in-
significant, but it means more than
one would think on first thought. It
means that 8 millions of white Bap-
tists in this country have a supple-
ment of four million Negro Baptists
to stand for the faith once for all
delivered to the saints. They may

stand feebly at times—so do many
whites—but they have their weight
and influence that will tell on the
ages to come.

It is said that there are 100 Ne-
gro Baptist Churches in the priest-
ridden city of New Orleans, while
there are only 18 white Baptist
Churches with 4,500 members. Thus
in every part of this city there is
a Baptist Church and some adhe-
rents to show forth the New Testa-
ment faith and practice. This means
much among a people thousands of
whom never saw a New Testament
nor heard a real gospel sermon. So
these Sons of Ham are to help Chris-
tianize this greatest Southern city,
New Orleans.

During the War Between the
States, 1861-1865, had much to do
with the fine record made by the
brave soldiers of the Confederacy.
This war could not have possibly
lasted half of four years had it not
been for the faithfulness of these
same Sons of Ham. All the able-
bodied men were in the armies of
the South, and these Negroes had
to till the soil and produce the food
to feed these armies. The women
and children had the loyal help of
the slaves and the armies were fed
and thus the Confederacy was en-
abled to fight a glorious war. Though
the South lost finally, yet the re-
sults were something marvelous; and
the Sons of Ham had his place in
it all.

These slaves were also faithful
to their masters in their absence.
We do not hear of any trouble worth
while even though the men were
away. They stood ready to die for
"their white-folks". Had these Ne-
groes been unloyal and had they
rebelled and begun to kill and insult
the women and children of the
South, the men would have been
compelled to come home and fight
the Negroes, and then the war would
have been over; but these Sons of
Ham remained loyal and thus acted
the part of real Christians.

These articles have not been writ-
ten as any special eulogy to the Ne-
groes of our land. But all of it is
true and the truth should be told
let it be of whom it may. They
are "servants of servants", were de-
moted in the Noah family long years
ago, but still they have a soul and
must be treated just.

Notes and Comments

Rev. Thos. J. Blass, now located
at Florence, Miss., who has been
teaching for the past year or so, is
open for work in the pastorate of
some church or group of churches.
He has had several years experience
as pastor, once at Philadelphia,
Miss., Whistler, Ala., and other
places. He attended Mississippi
College, the Baptist Bible Institute
and is well qualified to do good
work.

While Pastor Kinsey and family,

of Merigold, were driving on Jeff
Davis Highway north of Water Val-
ley recently their car was struck
by a truck and Pastor Kinsey was
severely hurt and his family slight-
ly hurt. We trust all are well by
this time.

The death of Mrs. Husbands of
Clarksdale is reported. She is the
mother of Mrs. Lummus, wife of
Rev. F. A. Lummus of Carrollton.
It is reported that Pastor Lummus
has been elected Superintendent of
the Pittsboro High School and will
move there soon.

In a letter from Rev. R. L. Ray,
Jr., pastor of the Baptist Church
at Chalybeate, he has this to say
relative to the great address of Dr.
J. B. Lawrence before the Southern
Baptist Convention recently: "I en-
joyed reading what you had to say
about the message which Dr. Law-
rence brought at New Orleans.
Don't you think the message should
be printed in the Record?" It would
be mighty good reading, and if it
is in manuscript form it would be
well to have an extract of it pub-
lished.

Rev. S. J. Rhodes has been wres-
tling with chills recently and Mrs.
Rhodes fell and dislocated her knee,
so these good people have been hav-
ing misfortune since coming into
our midst.

Continued on page 16

Will You Help
answer the question
raised by the
Foreign Mission Board
on page one
of this issue?

The Sunday School Department

SUNDAY SCHOOL LESSON

June 15, 1930

JESUS ON THE CROSS, Matthew 27:1-66.

GOLDEN TEXT—Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. Heb. 12:2.

(From Points for Emphasis, by H. C. Moore.)

1. The Submission to the Cross was made by the uplifted Christ. The victims were bearing their crosses to the place of execution. The centurion was accompanied by four soldiers detailed to carry out each death sentence. The crowd that followed included Temple servants, a number of the ecclesiastics, and a miscellaneous throng. Though exhausted by days of agitation, a night of agony, and the six trials, three ecclesiastical and three civil, through which he had passed, Jesus went willingly to Golgotha. The angels would have leaped to his rescue. He had the power himself to avert his fate. But he gave himself, so that the cross was less an instrument of Roman law than an altar of divine love. It was on Skull Hill overlooking the northern wall of Jerusalem that Jesus was nailed hands and feet to a Roman cross and uplifted to suffer excruciating pain until his release from the body. It may have been that the authorities wished the Passover throngs then in Jerusalem to conclude that a gang of thieves had been apprehended and sent a speedy justice. At all events, the two malefactors, the one impenitent and the other penitent, showed the two attitudes of the world then and since to the Christ on the cross. Probably the first words that fell from the lips of Jesus under the initial pang of crucifixion breathed a prayer of forgiveness for the executioners and also probably for all who had sought his death. When the soldiers on duty had transfigured their victims to the crosses and uplifted them to await the end, they naturally claimed their perquisites under the Roman law. So the four soldiers at the foot of the cross of Jesus parted his outer garments among them, and for his inner vesture they cast lots to see which one should have it. Thus Scripture was fulfilled and the Son of God was humiliated.

2. The Spite Against the Cross was borne by the taunted Christ. He endured the shame of popular scorn mingled perhaps with the pity of some who assembled to see him die. There were the people who congregated in curiosity at a public execution. There were the Jewish rulers who, not content at wringing the death-sentence from an unwilling judge, pursued their victim to his cross and scoffed at him as a saviour who claimed to save others but could not save himself, and who claimed to be the Son of God and man. They would not see that the Saviour who saved others must not

save himself and that Father and Son were uniting at Calvary in the supremest sacrifice of the universe in all the eternities. There were the soldiers who caught the general spirit of mockery and lifted vinegar to the lips of Jesus, feigning to be cup-bearers to a mock king on the cross. There above the head of Jesus in three languages was the superscription giving the reason for the crucifixion, but it embodied the opinion of Pilate that Jesus was the king of the Jews. There was the hard-hearted malefactor who railed upon Jesus in bitter words challenging him if he were the Christ to save his unfortunate comrades from their sufferings and death. Had he prayed, like his companion, for salvation from sin rather than from suffering and death, he would not have sunk out of sight into the outer darkness.

3. The Sacrifice on the Cross was made by the dying Christ. The darkness that enveloped Golgotha and Jerusalem was not an eclipse, for it lasted three hours instead of a few minutes and it covered the whole land instead of a narrow strip of territory. Nature veiled the earth while her Maker went down the dark and dreary way to his death. But just before the end we hear his last words commending his soul to the Father. And we see the great veil of the temple rent in twain at that moment from top to bottom in striking symbolism to the fact that hereafter anybody, anywhere, any time may come directly to the Mercy-Seat through him who had just died on Calvary instead of through the high priest who entered the Holy of Holies only once a year. Not such another death was ever so meaningful to men.

RESOLUTIONS

Adopted by First Baptist Church, Grenada, Miss., May 25th, 1930

Dr. W. E. Farr came to Grenada as pastor of the First Baptist Church from Fort Worth, Texas, in July, 1921. For some months the church had been without a pastor. Brother Farr, therefore, was faced with a more or less disorganized congregation.

The pastor's home, erected on church property, was completed in a short time after he reached Grenada, where he and his family have lived during his pastorate.

Brother Farr's coming marks a new era in spiritual development, increased membership, and more liberal contributions toward Kingdom activities. The spiritual development is evidenced by the harmonious relations that exist in all phases of the various departments of the church. The church membership has more than doubled, it having become necessary on two different occasions, to provide more space to take care of the ever increasing demand. The excellent financial condition of the church speaks the liberality of the membership in Christian giving.

He has served us as pastor longer than any other pastor within the past forty years. Not only has his influence been manifest in this church, but his leadership has also been extended to all the Baptist churches of the county. It may be well said that he is not only a good pastor but a good citizen as well. His leadership in civic affairs is responsible for the erection of the Mascenic Temple, in which the entire community takes pride. He also contributed liberally of his time and talent in the erection of the Hospital, an accomplishment that has met a long felt need in the community.

It was his vision of service to Christian Education that enabled the First Baptist Church of Grenada to play its small part in the erection of the hospital at Mississippi College. His ability in building with brick and mortar is only one of the indices of his zeal in the building of community spiritual life.

During his nine years of service with us not as many as four Sundays have elapsed successively without one or more additions to the church. The church is now in a healthy growing condition. This applies equally to all phases of church work. Harmony prevails. He leaves of his own volition. We regret to lose him and his fine family from our community. We feel, however, the Lord has directed him into a greater service to the Baptists of Mississippi. The prayers

of the church go with him into his new work.

—BR—

The North Shore Baptist Church of Chicago, located on Berwyn Avenue at Lakewood, keeps "open house" during the summer season, for the thousands of tourists who make Chicago a stopping place. We maintain our quartette of artists, and always arrange for outstanding ministers to supply, when our pastor is not in his pulpit. The services are held at 11:00 A.M. and 8:00 P.M. Our church extends an invitation to all friends throughout the States and Canada, who shall pass through Chicago, and shall be in the city on the Sabbath, to worship with us. If you are in "the loop", take the "Howard Express", on the elevated railway, and get off at Berwyn-Edgewater Beach Station, walking two and one-half blocks west. The location can perhaps even more easily be noted, by recalling that it is on Berwyn Avenue, five blocks west of the Edgewater Beach Hotel. —The North Shore Baptist Church, Nellie A. Waggener, Executive Secretary.

—BR—

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BLUE MOUNTAIN

The fifty-seventh annual session of Blue Mountain College, the fifth consecutive session under President Lawrence T. Lowrey, closed officially Friday afternoon, having recorded an enrollment 171 per cent. greater than the enrollment five years ago.

Despite the strenuous times, the session has been a very successful one; and President Lowrey has been pleased with the work of both the faculty and students. The teachers and pupils are enthusiastic in their loyalty and in their faith in the future of Blue Mountain College.

While President Lowrey has given up some of his instructors with genuine regret, he has arranged for their places to be filled by strong and experienced teachers; and he believes that everything points to a still finer and fuller session for 1930-31.

The commencement exercises began on Saturday evening, May 24, with a beautiful musical recital by students and Dr. Heinrich Pfizner, Miss Linda Berry and Miss May Hall. Dr. E. F. Wright, Pastor of the First Baptist Church, West Point, preached the annual baccalaureate sermon on Sunday morning, May 25, in Lowrey Memorial Church, before a great congregation gathered to see the big Senior Class in caps and gowns and to listen to the earnest and inspiring address of Dr. Wright who challenged the sweet girl graduates to translate their lives into beautiful Christian graces. Fitting music was arranged for the special exercises.

Students of the Fine Arts Department presented their annual concert on Monday evening, May 26, in the Modena Lowrey Berry Auditorium, presenting vocal and instrumental selections, readings and dramatic features.

Tuesday afternoon, May 27, the General Alumnae Association of B. M. C. held its annual meeting in the Administration Building, holding a business session at which reports were received concerning the work of the association after which the Blue Mountain Alumnae Club entertained the visitors in the parlors of Whitfield Hall with an alumnae tea. Plans were perfected at the business meeting for some interesting features to be worked out in the near future by the Alumnae Association.

Mr. Jas. E. Buchanan, Business Manager of B. M. C., and Sponsor of the Senior Class of 1930, gave a farewell reception to the Seniors at the Busy Bee Tea Room, taking the big group in two sections.

The graduating exercises came on Tuesday evening, May 27, in the Modena Lowrey Berry Auditorium which was well filled in honor of the big Senior Class, the largest in the history of the college.

President Lawrence T. Lowrey

made a series of important announcements, after which he delivered diplomas and awarded degrees to the Seniors.

Dr. Lowrey then presented Dr. R. G. Lee, Pastor of the Bellevue Baptist Church, Memphis, who delivered the annual baccalaureate address. Dr. Lee, who had recently preached the annual Convention sermon for the Southern Baptist Convention in New Orleans, proved himself worthy of the high esteem in which he is held by his denomination.

Dr. Lee, in a very eloquent and beautiful address, sketched the marvels of invention, painting the material progress of the times as measured by this criterion of our civilization. He rang out a clear challenge to the Seniors to take their stand for the best in American civilization and culture and called upon them to hold fast to the fine old Christian ideals of their fathers and mothers and to breathe the spirit of practical Christianity into their personal careers.

The Senior examinations had been held in advance of the other examinations, thus permitting the Seniors to receive their diplomas and to leave for their homes before the rest of the students had completed their final examinations, which ran through Friday morning.

The fifty-seventh annual session, accordingly, closed on Friday, May 30; and the Summer School of B. M. C. and the State Summer Normal will begin simultaneously on Tuesday, June 3, and will run till Aug. 15, having two terms of equal length under President L. T. Lowrey with Dr. R. G. Lowrey as Dean of the College and Prof. G. D. Humphrey as Local Director of the Normal.

The following are the members of the Senior Class who received the B.A. degree:

Katherine Virginia Bibb, Olive Branch; Prof. John Ed Brown, Blue Mountain; Mildred Marguerite Bullock, Aberdeen; Derese Hoyt Cherry, Shannon; Martha Elisabeth Dailley, Indianola; Marjorie Edna Dickens, Batesville; Mabel Holberg Dobbins, Cordova, Ala.; Mary Eleanor Drane, Memphis; Eloise Bernice Durham, Blue Mountain; Lucile Frazier, Yokena; Wahweece Grantham, Jackson; Edith Arlington Ham, President, Durant; Princess Neola Henson, Ripley; Jewel Jackson, Blue Mountain; Hermie D. Jernigan, Blue Mountain; Mary Helen Johnson, McCool; Dorothy Jordan, Halls, Tenn.; Mildred Kelley, Water Valley; Betty Elise Kenna, Summit; Bess Landrum, McCool; Novice Kennedy, McCool; Lucille Leggett, Rienzi; Emma Louise McAlister, Blue Mountain; Mary Elizabeth McAlister, Blue Mountain; Gladys Judson McElwee, Greenville; Sarah Elizabeth McLemore, Bonita; Brunetti Mai McMahan, Batesville; Katherine McMillin, Louisville; Car-

olyn Madison, Brooksville; Lula Hugh Mathis, Ripley; Mabel Wesson Mayes, New Albany; Clara Emma Moore, Verona; Rubye Moore, Ellisville; Louise Owen, New Albany; Rosalie Alexa Paschal, Walnut Grove; Hannah Amelia Patterson, New Orleans; Floy Janelle Pittman, Sunflower; Alma Gladys Pruett, Aberdeen; Mattie Lee Ray, Blue Mountain; Winnie Mae Robinson, Fannin; Lavada Pearl Ryals, Philadelphia; Minnie Mae Thomas, Tupelo; Mattie Patsy Thornhill, McComb; Helen Gwendolyn Thornton, Jonesboro, Ark.; Mary D. Yarbrough, Jasper, Ala.

The following students received Expression diplomas:

Marguerite Bullock, Edith Ham, Grace Landers, Elizabeth McLemore, Rosalie Paschal.

Home Economics Diplomas were awarded to the following:

Princess Neola Henson, Rubye Moore, Sudie Shuffield, Agnes Sullivan.

A diploma in Art was awarded to, Helen Thornton.

The following Seniors in Music will get diplomas at the close of the Summer Session:

Mabel Wesson Mayes and Elizabeth McAlister.

Edith Sullivan will be awarded a certificate in Home Economics at the close of the summer session.

The following students are members of the Senior Class, but still lack some requirements for the B. A. degree:

Emma Bridges, Slate Springs; Elizabeth Givhan, Pontotoc; Virginia Kinsey, Merigold; Grace Landers, Blue Mountain; Capitola Luckett, Parchman; Becky Sanford, Coldwater; Eugenia Stroup, Ashland; Agnes Sullivan, Mize; Jeffrey Sutherland, Booneville; Katherine Taylor, Durant; Nell Thompson, Houka; Treila Marie Welch, Yazoo City; Prof. Azek B. Whisenant, Blue Mountain.

D. E. Guyton, C.

AN OLD TESTAMENT VERSE

(By James E. Dean)

"And one of the sons of Joiada, the son of Eliashib, the high priest, was son-in-law to Sanballat, the Horonite: therefore I chased him from me." Ne. 13:28.

Sanballat, the old enemy of Nehemiah, had taken advantage of the absence of Nehemiah from Jerusalem (he was visiting the Persian king, Ne. 13:6), and had made a match between his daughter and the grandson of the high priest. Sanballat seems to have completely duped the Jerusalem authorities, for when Nehemiah returned it was his own indignation and not the popular sentiment that degraded the young man from his position.

The only thing that makes this verse important is its apparent reference to the final split between the Jews and Samaritans, and the building of the Samaritan temple. We get no specific information on these points from the Bible. II Kings 17:24-41 tells of the mixed character of the people in the North after the captivity of Samaria, and of the curious compound of Jehovah-worship and idolatry that resulted. But in Ezra 4:1, 2 we find these people

from Samaria seeking to join themselves to the Jews and to aid in the rebuilding of the temple. At the very end of Nehemiah we find them intermarrying, but something caused a final split. The Bible does not give us any specific information, but Josephus, the Jewish historian, comes to our help.

Josephus tells us that the daughter of Sanballat married a great-grandson of the high priest Eliashib, and that he was driven from the priesthood in consequence. Later his father-in-law built a temple on Mount Gerizim and installed the young man as high priest for the Samaritan sect there. The only serious discrepancy is that Josephus makes it take place a hundred years after Nehemiah, in the days of Alexander the Great. But scholars generally accept the identity of the two stories and conclude that Josephus got his date wrong.

This temple built on Gerizim by Sanballat for his son-in-law is referred to in John 4:20, where the woman of Samaria says, "Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship." There is much interesting history back of these few simple words spoken by the well that day. Josephus also tells us that the Jews, under the leadership of John Hyrcanus, destroyed this Samaritan temple in 128 B.C. It was no longer standing in New Testament times. The woman did not say, "Our fathers worshipped," but "Our fathers worshipped." If the temple were still standing she would have had no occasion to refer to the fathers; she would have said "We worship."

Baptist Bible Institute, New Orleans.

Prospective Tenant: "I like the rooms, but the view from the front windows is rather monotonous."

Janitor: "Well, o' course, mum, this is a flat, not one of them sight-seein' autos."



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The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 24. Luke 18:1-8

1. What is this story meant to teach us?
2. What sort of a man was the judge?
3. Why did he finally help the widow?
4. Does Jesus mean to teach that God is like this judge, or unlike him?
5. So, if the judge finally and grudgingly answers the woman's call, how will God answer His people's prayers?
6. Give two reasons that you can think of why a mother might not grant her child's request immediately? Might our Heavenly Father have the same reasons? Is. 66:13; Psalm 103:13.

My dear Children:

One of our letter writers gives us an idea today, that the egg season is now on, and that she is planning to give a tenth of her eggs and chickens to good causes. I wonder if mother would give you her tenth brood of chickens, or one out of ten of every brood, for our Children's Circle work? And every tenth egg, or the Sunday eggs? Mother is generally very sympathetic with our work: ask her about it. We are undertaking now to do a good deal, and are giving toward some teamwork. Every week, I will put in our list of contributions, unless it is very small. So if you don't see the list, you will know that there needs to be something doing.

About the picture that some of you are asking for. If I should put it on our page, it would cost about \$4.00, perhaps more, and I think the money would be much better used for our work. You know, a special "cut" has to be made, and that is expensive. So I am giving this week the money to our two causes, because I don't think we could afford to use it up on a very ordinary picture.

Inquiry has been made about our friend, Ernest Clark. One of my friends saw him at church at Star last Sunday, looking fine, but of course not able to do much for himself. Won't you write to us, Ernest? And Donald has been having a little sick spell, but I hope is now much better. He loves that "Preventorium" at Sanatorium, where boys have such a good time. He'll be writing us soon, I hope.

Well, goodbye to you all, with love from

Mrs. Lipsey.

P. S.—Don't forget the eggs and chickens.

Hazlehurst, R. F. D. 1, May 21.

Mrs. P. I. Lipsey,
Clinton, Miss.

Dearest Mrs. Lipsey and Circle Friends:

Here I am again. I am glad to see so many nice letters this week and to read the sweet letter a few weeks ago from Miss Gladys. Well, Dear Children, how many of you set a hen? I haven't set so many, but as I said before I am going to give a tenth of what I raise for some good cause and I am going to start June the first to giving a tenth of all my eggs for missions. I am glad to hear that Donald is doing so well. I wonder why he and our little friend, Ernest Clark, don't write to the Circle? Yes, Mrs. Lipsey, here is another one who would love to see your picture on the Page, you and Dr. Lipsey too. Would love to see a letter from Mrs. Wiggins and all the other older writers. I am sending 10c for the books for Miss Byrd. I am as ever the same old Bachelor girl, Leta Mae Lupo. With love and best wishes.

I hope quite a number, Miss Leta

Mae, will adopt your suggestion about the eggs and chickens. Thank you for that, and for the money for the Library. I know you won't forget about our objects to give to.

Starkville, Miss., June 1, 1930.

Dear Mrs. Lipsey:

I have written once before, but that has been a year or more ago. I wonder how you and all the little girls and boys are getting along? My little sister is a great big baby now. She can talk so plain. I was disappointed when I did not see Miss Gladys' picture in The Baptist Record. There was only a blank space. Mrs. Lipsey, we have a little lamb. He is so cute. We call him Billy. I am so glad that Alvin can walk and see now. I am sending 10c for Miss Byrd. I will write you again when I have more to send.

Your friend, Margaret Duke.
If I can find a Record with Miss Gladys' picture in it, Margaret, I will send it to you. Thank you for the money for Miss Byrd. I'd love to see the baby.

Houston, Miss., June 2, 1930.

My Dear Mrs. Lipsey:

This is the second time I've written to you. I am sending ten cents to the B. B. I. girl. I am 12 years old and have just finished the sixth grade. Our meeting began today and will last two weeks. Bro. Cox of Meridian is to help our pastor, Bro. Stewart, in the meeting. I know we will enjoy the meeting, for we always like to hear Bro. Stewart preach.

Sara Brand.
Thank you, Sara, for the money, which I am giving to Miss Byrd's Library fund, as the B. B. I. girl has finished her course at the Baptist Bible Institute. I hope your church has a good meeting.

Springville, Miss., May 29, 1930.

Dear Mrs. Lipsey:

Will you admit a newcomer into your Circle? We take The Baptist Record and I enjoy reading the letters of this page. We go to church. I enjoy church work. Our pastor is Rev. J. A. Landers of Blue Mountain, Miss. We all like him. He is a fine preacher. I am blessed with Mother and Father, two sisters, and one brother, and I love them all. I like to visit the sick and help them if I can. I have only one grandmother living. She makes her home with us. I like to do things to please her. We all love her. I have visited the Orphanage once. I am sending 25c for the Orphanage, which I hope will help them some. Your friend, Virginia Halsell.

Thank you for this help, Virginia. We are glad to have you as a member, and hope you will become interested in our work, and come again.

McCool, Miss., June 3, 1930.

Dear Mrs. Lipsey:

I have been reading your Page for over a year. I have written once. I will be 11 years old in August, and in the 7th grade next year. I have one little sister 5 years old. She will be in the 2nd grade next year. I am sending 10c for anything you think best. An old friend, Sibyl Fancher.

Thank you, Sibyl. It looks to me as if you and little Sister are pretty far along for your ages.

PASTORS' CONFERENCE

The Southeast Mississippi Pastors' Conference, including all the pastors in the Fifth District, held their quarterly meeting with the First Baptist Church, Hattiesburg, Monday, June 2. In the absence of

the chairman, Dr. E. H. Marriner, Rev. C. E. Allmand, pastor of Fifth Avenue Baptist Church, was elected vice-chairman. After the reading of the minutes of the previous meeting several matters of business were taken up. It was decided not to meet again until October, due to the fact that revival meetings would engage the time and attention of most of the pastors during the summer months. An invitation to meet with the Quitman Church in October was accepted. A committee consisting of Reverends Barnhill, Allen, and Hogan was appointed to draft resolutions of sympathy to Dr. Marriner on the recent home going of his wife.

The subject for the meeting, "The Church and Evangelism", was ably presented by Rev. A. L. O'Briant, and discussed by Rev. F. H. Miller, of Biloxi, and Rev. W. S. Allen of Pass Christian.

Pastors and others present were J. A. Barnhill, H. L. Spencer, A. L. O'Briant, D. A. Hogan, T. D. Cox, C. E. Allmand, R. L. Myers, and J. H. Pennebaker, of Hattiesburg; A. R. Lofton, McLain; F. H. Miller, Biloxi; W. S. Allen, Pass Christian; J. P. Holcomb, Estabutchie; and S. A. Wilkinson, Woman's College, Hattiesburg.

—J. H. Pennebaker, Secretary.

LARGEST IN WORLD

Chicago.—The largest single meteoric stone ever known to fall, has just arrived at Field Museum of Natural History, it was announced today by Stephen C. Simms, director of the museum. It was purchased and presented to the museum by Stanley Field, the institution's president.

The new messenger from space, called the Paragould Meteorite, arrived on earth Feb. 17, 1930, at 4:05 a.m., according to Dr. Oliver C. Farrington, curator of geology. It fell at Paragould, Ark., on a farm owned by John H. Fletcher. The stone weighs 820 pounds, being 175 pounds heavier than any previously recorded. In falling it penetrated the hard clay to a depth of nine feet.

The largest stone previously known, which was seen to fall from a meteor, weighs 646 pounds, Dr. Farrington states. This fell at Knyahinya, Hungary, on June 9, 1866, and penetrated the earth to a depth of 11 feet. It is now in the Vienna Museum.

"The meteor, which dropped the Paragould stone, attracted attention in three states—Missouri, Illinois and Arkansas," Dr. Farrington says. "Its light was so bright that persons in St. Louis, who saw it, thought it was an airplane going down in flames. It burst with detonations, which were heard as far north as Poplar Bluff, Mo., and as far east as Covington, Tenn.

"A smaller stone, weighing 80 pounds, which fell at the same time, was discovered about three miles from Paragould by a farmer who noticed earth freshly thrown for a distance of 30 feet."

Grading Winnsboro Granite

Vast as are the deposits of granite, only a very meager percentage is available for monumental purposes. Even in the great Anderson quarries of the Winnsboro Granite Corporation, Rion, S. C., though the granite mass is wonderfully uniform, surpassing most noted granite quarries in this particular, only about 50 per cent. of the granite quarried is considered sufficiently perfect to grade as "Winnsboro Granite."

A very simple test is used at the quarries. A block of stone is thoroughly wet with water. This brings out clearly any and all defects, regarded as defects by the trade. Blocks showing defects are graded as seconds, and are known as "Smith stock."

A third grade, with larger defects, is used for paving blocks; while blocks carrying stains are used only for ballast. Winnsboro Granite must be free from stains, white or black streaks, white or black blotches of size, and must be also free from waves (variation in mixture of light and dark crystals) in the grain. The first grade product, known as "Winnsboro Granite," must be even in texture, of straight grain, giving a uniformly beautiful, even-grained surface.

When buying a monument, be sure to impress upon your dealer that you do not wish Smith stock or seconds, but must have "Winnsboro Granite"—first grade granite of one of the very greatest granite quarries of the world.

Send for latest free booklet of designs to Winnsboro Granite Corporation, Rion, S. C., and insist on your dealer supplying you a quarry guarantee that the stone used in your monument is "Winnsboro Granite"—a guarantee signed by the management of the Winnsboro Granite Corporation.

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MISSISSIPPI WOMAN'S COLLEGE

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We have opened the books for students for the session of 1930-31. A room fee of \$12.50 reserves a place in any of the dormitories for next session. Send check now so as to obtain room of your choice.

Board and tuition for the entire session in Ross Hall or Johnson Hall \$340.00. Board and tuition in Dockery Hall, self-help plan, entire session \$235.00. All students take meals together.

Send check for \$12.50 for room fee and also write for catalogue to J. L. Johnson, President, Hattiesburg, Miss.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Verse

"If thou shalt confess with the mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Win One

He was the mayor of the town and not a Christian. The pastor of the Baptist church felt led to go talk to him. This young lawyer asked the pastor if Christians really believed that the person not having accepted Christ was really lost and when told that they did this unsaved man said then why is it that they seem so indifferent, you are the first one in this town that has ever spoken to me about becoming a Christian. Can that be said of you in your town?

Next Week

Next week marks the time for our two last District B. Y. P. U. Conventions—Davis Memorial, Jackson, June 17-18 (Tuesday and Wednesday) and Grenada, June 19-20 (Thursday and Friday). Remember that the opening session is three o'clock the afternoon of the first day.

This Week

As this issue of The Record goes to press and when you read it the conventions for Districts Five and Six are in session. We hope that these meetings may be as good as the two of last week. We will report them next week.

Last Week

No one of our District Conventions for District Three and Four has ever surpassed the meetings of last week for these two districts. This can be said from almost every standpoint. Starting in Okolona on the afternoon of the 3rd with a full attendance, a fine spirit and a royal welcome the convention was marked by a manifestation of the presence and power of the Holy Spirit. The music was superb, the hospitality and entertainment was royal, the program was carried out in a way that marked this phase of the meeting with success. The crowd stayed through to the end, a blessing was the experience of every one attending. These statements apply both to Okolona and to Philadelphia where the convention opened at three o'clock on the afternoon of the 5th. The largest attendance ever had in District Four was the experience of the Philadelphia meeting. The number registering at Okolona was 245 and the number registering at Philadelphia was 268. This does not mean, however, than many were entertained over night. In District Three homes were provided for 150 and in District Four homes were provided for 175. A large number at both places pledged themselves to an honest effort to win at least one soul to Christ before March 1st, 1931.

A Week in Yayobusha County

Under the leadership of Bro. S. J. Rhodes, newly elected Associational B. Y. P. U. President for Yalobusha county, a church to church campaign was conducted with your State Secretary having part. A different church was visited each evening during the week and the work of the B. Y. P. U. presented and in four cases plans were made to organize a B. Y. P. U. Two of these plans were carried out the next week and the possibilities for the other two unions to be organized are good. The church at Elam organized and the Wayside church organized. This was a most interesting week for the secretary and he feels that just this kind of work pays large dividends.

The Book a Month Plan

Why not read a book a month this year? We have launched a Book a Month plan that we are hoping that many of our B. Y. P. U.'s will fall in line with and here it is: There will be twelve members to the unit they will get together and decide on twelve GOOD books and buy them each member paying for one book. When the books come they are numbered one through twelve. The books are assigned to the members each member receiving the book that corresponds to his number, No. 1 gets book No. 1, etc. The books are carried home and read that month then the unit comes together and exchanges books for the next month. This means that every member of this unit of twelve reads a different book for every month in the year and only pays for one book. After the year is out each one has a book for his library. As many units of twelve each can be run at the same time of course. Start it in your B. Y. P. U. and write us about it.

The Assembly

The Baptist assembly meets this year at Castalian Springs, just out from Durant. The opening day is June 23rd. This is a good chance to take a "vacation with pay". Of course it costs you a little money to spend this week at the assembly, but the "pay" you get is in spiritual blessings that come through the program and Christian fellowship that one enjoys while there.

We just keep thinking of the good meetings at Okolona and Philadelphia. Such fine pastors as these two churches have and how splendidly they took care of the delegates in every way. We are thinking too of the splendid messages brought to us from China by Dr. Bailey. How we thank the Lord for he and his wife, and how grateful we are that we can have a part in this noble work of healing the bodies as well as souls of those less fortunate than we.

A BIBLE STUDY

Man becoming sinful by the disobedience and fall of his representative, Adam, is without recourse or

ability to relieve himself from condemnation and sentence to eternal death, because he is an absolute moral bankrupt. Justice is one of the chief attributes of God and he cannot exercise mercy at the expense, or suspension, of justice, which demands that the violation of his infinite law must be satisfied and its penalty duly inflicted. If ever relieved from his helpless, hopeless condition he must have help from an outside, higher source, with greater power; actuated by divine grace and infinite love.

"Grace must contrive the way,
To save rebellious man."

God, in omniscience, knew, before he created man, that he would disobey his command, and graciously provided a plan of redemption, a way of salvation; and for this purpose a covenant was made between the person of the Godhead, known as the "Covenant of Grace," in which man could have no part because not yet created—God, in great love and mercy, did make covenants with men; with Adam, Noah, Abraham and Moses and David and others, which we will notice in future studies.

—C. M. Sherrouse.

Mark Lowry, who has recently finished his work at the Southwest-ern Seminary, has open dates for meetings during August and September. He would also like to locate in some pastorate in Mississippi, his native state. His address is Seminary Hill, Texas.

It is all in the way you say it:

A girl was greatly flattered when she was told "Time stands still as he gazes into your eyes," but just supposing she was told, "Your face is such it would stop a clock!"—Ex.

Mother—"Dorothy, you have disobeyed mother by racing around and making all the noise. Now you shan't have that piece of candy."

Father (entering few minutes later)—"Why so quiet, little one?"

Dorothy—"I've been fined for speedin'."—Motor Land.

"How do you like the chicken soup, Mr. Mocky?" asked the landlady.

"Er—uh—is this chicken soup?" inquired the surprised Mocky.

"Yes; how do you like it?" hankered Madame Higgins.

"Well—uh—it certainly is very tender, isn't it?"—Ex.

WHAT THE RECENT CONVENTION ADOPTION OF THE RELIEF AND ANNUITY BOARD'S RECOMMENDATIONS MEANS

I
THE RELIEF DEPARTMENT WILL BE RE-ENFORCED AND ENABLED TO DO MORE FOR THE COMFORT OF OUR OLD AND DISABLED MINISTERS AND FOR THE WIDOWS AND ORPHANS OF DECEASED MINISTERS.

After the close of the present calendar year all receipts from the churches will be used in paying relief benefits. No part of these contributions will go to the Annuity Departments. Gifts designated to relief will also be faithfully used as they have always been for the relief of our veterans and the net interest earnings on invested relief funds will likewise be so used. Special gifts for relief will be gratefully received and promptly distributed, or if so designated will be added to the invested fund. REMEMBER THAT THE RELIEF DEPARTMENT WILL NOT BENEFIT BY THE ABOVE MENTIONED CHANGE UNTIL DECEMBER 31, 1930.

II
OUR ANNUITY DEPARTMENT WHICH HAS BEEN OPERATED FOR THE PAST TWELVE YEARS WILL BE CLOSED TO NEW MEMBERS SEPTEMBER 30, 1930, BUT WILL CONTINUE TO PAY THE FULL BENEFITS PROMISED TO CERTIFICATE HOLDERS. NO MEMBER NEED BECOME FEARFUL THAT THE BENEFITS WHICH HAVE BEEN PAID OR WHICH ARE EXPECTED FROM THIS SOURCE WILL BECOME LESS CERTAIN. MEMBERS OF THIS DEPARTMENT WILL CONTINUE TO PAY THEIR DUES AS HERETOFORE. THEY WILL BE PRIVILEGED TO TRANSFER TO THE NEW DEPARTMENT OF SERVICE ANNUITY WHEN THAT DEPARTMENT BEGINS TO OPERATE IF THEY ELECT TO DO SO. THEY MAY CONTINUE THEIR MEMBERSHIP IN THE PRESENT ANNUITY DEPARTMENT AND ALSO PARTICIPATE IN THE SERVICE ANNUITY DEPARTMENT IF THEY CHOOSE TO DO SO.

III
THE SERVICE ANNUITY DEPARTMENT WILL ENABLE CHURCHES INDIVIDUALLY TO JOIN WITH THEIR MINISTERS IN BUILDING UP FOR THEMSELVES AND FOR THEIR DEPENDENTS A MONTHLY INCOME AND DO THIS WHILE THE MINISTERS ARE IN ACTIVE SERVICE. THERE WILL BE NO MEDICAL EXAMINATION. THUS IN A DEPENDABLE AND ECONOMICAL WAY PROPER PROVISION WILL BE MADE FOR MINISTERS AND THEIR FAMILIES AGAINST THE TIME OF NEED. PREVENTION IS BETTER THAN CURE. THIS PLAN DOES NOT MEAN THAT THE RELIEF AND ANNUITY BOARD WILL DO LESS FOR PREACHERS WHO COME TO OLD AGE OR DISABILITY UNPROVIDED FOR. THE BOARD WILL DO MORE FOR SUCH PREACHERS YEAR BY YEAR. THE SERVICE ANNUITY WILL BRING ABOUT A CONDITION IN WHICH FEWER PREACHERS WILL COME TO OLD AGE OR DISABILITY WITHOUT A SUPPORT. THUS OUR MINISTRY WILL BE STRENGTHENED, OUR CHURCHES WILL BE BLESSED AND THE KINGDOM ADVANCED. LET OUR PEOPLE THROUGHOUT THE BOUNDS OF THE CONVENTION WRITE FOR FULL INFORMATION CONCERNING THE SERVICE ANNUITY. MANY CHURCHES AND MINISTERS ARE READY TO CO-OPERATE AND ERE LONG THEIR NUMBER WILL BE LEGION.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

1226 Athletic Club Building,
Dallas, Texas.

THE GREAT "EXCEPT"

By H. H. Smith

Of all commentaries on the Word of God experience is often the best. Take, for instance, the words of the Master to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Every day we see the truth of this statement. Only those who have been spiritually renewed appreciate spiritual things and overcome temptation. There is a world of meaning in this word, "Except" as Jesus used it here. Nothing but the second birth, regeneration, conversion—call it what you may—can give one victory over sin. We have seen men fall into all sorts of trouble and painful affliction on account of sinful habits, and we have said, "That will be a lesson to them now, they will reform." But in almost every case, as soon as they were temporarily relieved of their suffering they continued in their wayward course. Habitual drunkards, filled with remorse because their evil conduct has brought death to members of their own households, in the hour of grief have sworn to renounce their evil ways,—but their well-meant resolutions were soon forgotten and they returned to the old life of sin. Neither sorrow, nor suffering, nor the loss of property, nor the death of loved ones, was sufficient to bring deliverance from besetting sin except the great "Except": "Except a man be born again."

In the old days of dissipation, Samuel H. Hadley said that for fifteen years he rarely went to bed sober. One night, while in a saloon, he was filled with disgust and remorse because of the life he was living—for he came from a good family—and determined to break away from the sinful past, and—but let him tell it: "I have always believed I got a view of eternity right there in that gin-mill. I believe I saw what every poor lost sinner will see when he stands unrepentant and unforgiven at the bar of God. It filled me with an unspeakable terror. I supposed I was dying and this was a premonition. I believe others in the saloon thought that I was dying, but I cared very little then what people thought of me. I got down from the whiskey barrel with but one desire, and that was to fly from the place."

"A saloon is an awful place to die in if one has had a praying mother. I walked up to the bar and pounded it with my fist until I made the glasses rattle. Those near by who were drinking looked on with scornful curiosity. I said, 'Boys, listen to me! I am dying, but I will die in the street before I will ever take another drink'—and I felt as though this would happen before morning. A voice said to me: 'If you want to keep that promise, go and have yourself locked up.' There was no place on earth I dreaded more than a police station, for I was living in daily dread of arrest; but I went to the police station in East One Hundred and Twenty-sixth street, near Lexington avenue, and asked the captain to lock me up."

"Why do you want to be locked up?" asked he as I gave him an assumed name. 'Because,' said I, 'I want to be placed somewhere so I can die before I can get another drink of whiskey.' They locked me up in a narrow cell, Number 10, in the back corridor. That has become a famous cell to me since. For twenty years I have visited that same cell on the anniversary of that awful night of darkness, and have had sweet communion there with Jesus. It seemed that all the demons that could find room came in that place with me that night. They were not all the company I had, either. No, praise the Lord, the dear Saviour who came to me in the saloon was present, and said, 'Pray.' I did fall on my knees on that stone floor, and said, 'God be merciful to me, a sinner.'"

He was released from prison, went to the Jerry McAuley mission, made a full surrender and was thoroughly converted. His work at the Water Street Mission is well-known from the account given in "Down in Water Street." Hundreds of outcasts, such as he had been, were saved from a life of sin. It is said that when Hadley was dying, he was seen struggling to say something. When some one bent near he heard him say, "Oh, who will care for my poor bums now?" No wonder Dr. J. Wilbur Chapman said Hadley was one of the most Christ-like men he ever knew.

Now consider the great "Except." Here was a man who had tried to break away from a sinful habit but with utter failure. So weak was he before temptation that he asked to be locked up in a cell, as the only means of being saved from yielding. But in that cell he tells us he met his Deliverer. He comes out a changed man. Ten thousand saloons have no temptation for him now. So complete is the deliverance that he helps to rescue others, and so grateful is he for deliverance that he makes an annual pilgrimage to the cell to spend an hour of praise and thanksgiving for his conversion. What else but the Gospel of Christ can save such men—has ever saved such men? If space would allow we could cite hundreds and thousands of similar cases. "Humanism" was an almost unknown word a little while back, but men have tried all that humanism stands for, but when it came to deliverance from evil habit, it availed them nothing. The world may try "humanism" and all the other "isms", but it will eventually realize that Jesus Christ was right when he used the great word, "Except."

Ashland, Va.

Evangelistic Singers Rev. M. S. Varnado and wife, both native Mississippians, but who have been engaged in evangelistic work for some ten years in many of the Southern States, are now in the pastorate at Bunker Hill Church, Columbia, and may be secured for summer and fall meetings by writing them there. They are both graduates of The School of Sacred Music of Southwestern Baptist Theological Seminary, and are highly recommended by the Head of our great Music School at Ft. Worth.

THE HEATHEN AT HER DOOR

By Jennie Standifer

(Continued from last week)

Chapter III

There followed weeks of what seemed vain attempts to gain the interest of pupils or parents. The teacher tried to get the students of the school to help her clean the school grounds of weeds. They silently shirked any and all work proposed. Suggestions to Mr. Simmons and other patrons were also ignored.

One morning, instead of reading a Psalm, Mary Alice read, with explanations as to things of long ago, the story of David killing Goliath. Sam Simmons' hand went up and the teacher asked: "What is it you wish to say, Sam?"

"I seen a giant in a show, one time, and I bet I could er hit him with my sling shot, jets like David did that Golier."

Another boy told of killing a fox with a sling shot. The entire school seemed to wake up and want to talk. Mary Alice called "attention" and promised that time would be given later to tell their stories. She proceeded to teach a lesson from God's protecting care of David, and how he became a great king and the greatest man of his time.

That evening the teacher carefully prepared stories of several Bible heroes, which she gave during devotional services during the week. On Friday morning she told of Samson, in her Bible reading. All listened breathlessly. When the story was finished she asked:

"Who will be strong Samsons in the work of cleaning up the school grounds in the morning?"

Every boy and girl present raised a hand.

"Then we will meet here at eight o'clock, and clean up. On Sunday morning we will invite company to come to Sunday School."

"Who must we invite?" asked Bill Hunter, the most wayward boy in school.

"Invite fathers, mothers, brothers, sisters and everybody who will come," replied the teacher.

"We will do that very thing, teacher," replied Bill decidedly.

Cleaning up the school grounds was an epoch in the Blackjack community. Men and women joined the teacher and her pupils at an early hour, and the building was white-washed, and the interior thoroughly cleaned. It was early in November and the school room was decorated with wild Autumn flowers. Hymn books were distributed over the room, and a large Bible placed on the teacher's table.

Before nine o'clock next morning the school house was filled, with numbers gazing through the windows and doors. Mary Alice opened the service by calling on all to join in singing "Amazing Grace, How Sweet the Sound." Only a few joined in the song. "How firm A Foundation" followed with a few more singing.

With a silent prayer for help, Mary Alice asked if there was a man present who would read the scripture lesson and lead in prayer. No one responded. She asked all who would, to join her in the Lord's

In Memoriam

David Andrews Beeks

David Andrews Beeks, born in Lawrence Co., S. C., March 21, 1845. Moved to near Aberdeen, Miss., 1849, joined the Baptist church at 12, enlisted in the Civil War at 16, and married Pernecie Wade in 1866. Eight were born to this union. Five children survive him: Mrs. I. W. Rye, Mrs. J. A. Puckett, Mrs. C. T. Smith, Mrs. C. W. Robinson; son B. E. Beeks, several grand children and fifteen great grand children.

His second wife, Mrs. Elizabeth (Young) Sims. No children. A devoted husband, a loving father, a thoughtful neighbor. Noted for his truthfulness, honesty and generosity. A consistent Christian, a patient sufferer, went home to glory May 18, 1930, at the age of 85.

We miss you, dear father. Some day we shall meet to part no more.

The children,

—Mrs. I. W. Rye,

Hamilton, Miss.

Prayer. Her pupils repeated with her, the prayer. They then read the Sunday school lesson from the Intermediate Sunday School Quarterly, and asked simple questions about the lesson. Several of the older pupils of the school seemed glad to answer. The grown up visitors were silent, but appeared proud of their boys and girls taking part in the lesson. "Happy Day" was sung as the closing hymn, and Mary Alice dismissed the congregation with prayer.

A number of parents shook hands with the teacher before leaving the room, and expressed a hope that the work would go on.

That was the beginning of the Sunday school at Blackjack school house. It grew, and grew until Mary Alice asked the help of Blue Lake church, twelve miles away. A superintendent and several teachers were sent from that church and an evangelist secured through Mary Alice's efforts. A revival was held, that brought new life and ambition to go forward in the Christian life. A suggestion was made to raise funds to build a church, and Mary Alice was the first to make a contribution to the fund. She gave all she had saved from her small salary. Mr. Simmons gave the lot, and timber for the lumber to be used in the church building.

"I wanted to go to the Mission Training school," Mary Alice told Mrs. Simmons, "But this is a need at my very door, and I cannot neglect the opportunity to help."

"You want to be a missionary, do you, honey?"

"Yes, above all things else, but I see no way to prepare for foreign mission work."

"Pray about it child, like you tell us to do when we are worried."

"I will, friend."

Mary Alice was asked to meet with the women and girls of the Blackjack church one Saturday afternoon just before the church building was completed, and help organize a Missionary Society. There was

much enthusiasm. Mrs. Simmons was elected president of the society for women, and a bright young girl was to be leader of the Auxiliary for girls. The teacher was invited to a special meeting to be held the following week. She accepted, wondering what was being planned.

Mary Alice went early to that meeting, and welcomed the women and girls as they came, with a feeling of sadness. She would be away for some months, the societies might lose interest in the work while she was away.

The program was carried out in a crude, blundering way, but all seemed deeply in earnest. Before the closing prayer, Mrs. Simmons rose and asked to "make Teacher a present."

"We all want to put you through that Trainin' School fur a year, honey, and our men folks is goin' to he'p us out a little later. It nigh about kills us to give you up, but them heathens in Chiny need you, and we're goin' to do our part er sendin' you to the school you want to go to, so you kin git ready for the work. We goin' to keep on helpin' you, and our girls will jest grow up to the work. Here's the check fur what our preacher said would keep you in school a year. More will be comin' in good time, honey. I—can't—say—no more." She burst into tears and Mary Alice and others joined her. In fact there was not a dry eye in the room.

"I cannot tell you how I"—But 'Teacher' could say no more.

Mary Alice Patton went to the Training School, as had been planned by her Blackjack friends, and in due time sailed for China as a Missionary.

"It came about as an answer to prayer, and because I gave my best to the 'heathen at my door' before venturing into foreign lands, she always explained.

The End

LEAKESVILLE MEETING

There were twenty additions to the Leakesville Baptist Church in the meeting which closed Tuesday night, June 3rd. Ten came by letter and ten for baptism.

The meeting began on Monday night, May 26th. Dr. H. M. King of Jackson did the preaching and the writer had charge of the music. Dr. King's messages were greatly appreciated by the people of all the churches of Leakesville and the Baptist people were well pleased with the meeting.

Dr. King and I were well cared for by the good people in Leakesville and we will long remember their kindnesses to us. It was a pleasure to be with Pastor W. C. McGill for our first work together. On two nights of the meeting the pastor conducted the services in the absence of Dr. King, who was called

back to Jackson to conduct a funeral service. The writer can certainly say that the pastor as well as Dr. King preached with power the Gospel of the Lord Jesus.

Pastor McGill begins a meeting at McLain on June 9th. He will have with him Rev. W. W. Kyzar to do the preaching and Atley J. Cooper to lead the music. This will be Brother Kyzar's second meeting at McLain and will be the third successive year Brother Cooper has conducted the music.

I have been in five meetings this spring and the Master has blessed us in each of them. To him be the glory. I have some open time June 15th to July 13th. Anyone wanting me for a meeting can reach me Box 1006 Mobile, Ala.

—D. Curtis Hall.

THE FIRST PRAYER IN CONGRESS (Copy furnished The Record by Mrs. J. E. Doss)

In Thatcher's Military Journal, under date of December, 1777, is found a note containing the identical "first prayer in Congress", made by the Rev. Jacob Duche, a gentleman of great eloquence. Here it is—an historical curiosity:

"O Lord, our Heavenly Father, high and mighty King of kings, and Lord of lords, who dost from Thy throne behold all the dwellers of the earth, and reignest with power supreme and uncontrolled over all the kingdoms, empires and governments, look down in mercy, we beseech Thee, on these American States, who have fled to Thee from the rod of the oppressor, and thrown themselves on Thy precious protection, desiring to be henceforth dependent

only on Thee. To Thee they have appealed for the righteousness of their cause; to Thee do they now look up for that countenance and support which Thou alone canst give. Take them, therefore, Heavenly Father, unto Thy nurturing care. Give them wisdom in council and valor in the field. Defeat the malicious designs of our adversaries; convince them of the unrighteousness of their cause; and, if they still persist in sanguinary purposes, Oh! let the voice of Thine own unerring justice, sounding in their hearts, constrain them to drop the weapons of war from their unnerved hands in the day of battle. Be Thou present, O God of wisdom, and direct the councils of this honorable assembly. Enable them to settle things on the best and surest foun-

dation, that the scenes of blood may be speedily closed, and order harmony and peace may be effectually restored, and truth and justice, religion and piety prevail and flourish amongst Thy people. Preserve the health of their bodies and the vigor of their minds; shower down upon them and the millions they here represent such tempered blessings as Thou seest expedient for them in this world, and crown them with everlasting glory in the world to come. All this we ask, in the name and through the merits of Jesus Christ, Thy Son, our Savior. Amen!"

—BR—

Singer: "And for bonnie Annie Laurie I'd lay me down and die."

Listener (rising): "Is Miss Laurie in the audience?"

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Mississippi Baptist Assembly

Castalian Springs - Durant, Miss.

Monday, June 23 - Monday, June 30, 1930

Program

First Meal—Monday evening, June 23
First Service—Monday evening, June 23

DAILY SCHEDULE

Morning

6:30—Rising Bell
7:15—Breakfast
8:00—W. M. U. and Stewardship
9:00—Sunday School and Daily Vacation Bible School
10:20—Specials (changed each day)
11:00—Song Service
11:30—Bible Hour
12:30—Dinner

AFTERNOON FOR REST AND RECREATION

Swimming and Boating in the Lake (supervised)
Provision for playing Tennis, Croquet, Horseshoes, etc., on the grounds.

5:6—Social Hour
6:15—Supper
7:00—B. Y. P. U. Training School
8:00—Song Service
8:30—Inspirational Address
10:30—Lights Out

Faculty

Dr. W. E. Denham—Bible

A. J. Wilds
Miss Cecelia Durscherl } B. Y. P. U.

J. E. Byrd
Lloyd Garland
Miss Anna Vera Cameron } Sunday School

E. C. Williams
Miss Hasseltine Byrd } Daily Vacation Bible School

Miss M. M. Lackey
Miss Evie Landrum
Mrs. R. K. Redwine } W. M. U.

G. C. Hodge—Stewardship and Budget
Merrill Moore—B. S. U.

Music Director } To be supplied
Pianist }

INSPIRATIONAL SPEAKERS

Monday night—Dr. W. E. Denham, St. Louis, Mo.
Tuesday night—Dr. Eugene Sallee, Richmond, Va.
Wednesday night—Dr. J. B. Lawrence, Atlanta, Ga.
Thursday night—Dr. R. B. Gunter, Jackson, Miss.
Friday night—Dr. Lawrence T. Lowrey, Blue Mountain, Miss.
Saturday night—Dr. J. L. Johnson, Hattiesburg, Miss.

SUNDAY

Sunday School, Preaching, and B. Y. P. U. on the Assembly Grounds

TO MY DEAR WIFE

I stood beside your grave today and viewed with tear dimmed eyes,
The sacred soil enriched by tears wherein your body lies,
Planted there by loving hands I saw sweet flowers growing,
I felt the scented, spicy breeze across their faces blowing,
Sweet flowers who each darksome night like sentries guard your tomb,
And while your sleep is undisturbed they breathe out sweet perfume,
Nor till the light of dawn appears does any flower sleep,
Then nod their heads bedecked by dew, like guardian angels weep.

I tried in vain through rugged soil to see your face again,
A face I knew and loved in youth before disease and pain,
Had robbed your cheeks of nature's bloom, when all was joy with you,
When I was all the world to you, our hearts both beating true,
We launched our boat upon the sea and let it sail away,
Nor cared we how rough the sea or stormy was the day,
We knew we'd land in God's own time upon some flowered shore,
Where we could live in loving peace into "The Evermore."

Long years passed on, in broken health you bravely struggled on,
All wracked with pain in sleepless woe from dusk until the dawn,
Each day I saw your color fade, I saw you waste away,
And still I hoped and wept and prayed there'd come a better day,
A better day for you and me, who lived now quite alone,
Our children grown and gone away to homes they called their own,
But vain the hope, you weaker grew and as each day had faded,
Disease grown bold with deathly lust new fields were found invaded.

Death came at last and softly breathed the summons all obey,
That brave and true and loyal heart was only lifeless clay,
Tears, shrieks and sobs did not avail, your soul had passed Beyond,
Borne from our sight on snowy wings of angels good and fond,
To that home beyond the skies where partings are no more,
Where pain and sorrow cannot come and God His healings pour,
Which dries all tears from pain filled eyes and gives the weary rest,
A home where God alone doth resign, a peaceful home and Blest.

Sunday, May 4th, 1930.

—M. A. McKinnon.

THE OLD RAILROAD MAN'S PRAYER

Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord (Golden Text). An old railroad worker was converted. Shortly afterward, being present at a meeting at which there were many inquirers, he was asked to lead in prayer. He hesitated a moment, and then with trembling lips, but clear resounding voice, he said reverently: "O Lord, now that I have flagged thee, lift up my feet from the rough road of life and plant them safely on the deck of the train of salvation. Let me use the safety lamp known as prudence, make all the couplings in the train with the strong link of thy love, and let my hand lamp be the Bible. And heavenly Father, keep all switches closed that lead off on the sidings, especially those with a blind end. O Lord, if it be thy pleasure, have every semaphore block along the line show the white light of hope, that I may make the run of life without stopping. And, Lord, give us the Ten Commandments for a schedule, and when I have finished the run, on schedule time, pulled into the great dark station of death, may thou, the Superintendent of the universe, say, 'Well done, thou good and faithful servant; come and sign the pay roll and receive your check for eternal happiness.'"—From the Bible Teacher's Quarterly. Sent by Mrs. James Adams, Lebanon, Pa., and Mrs. James L. Rote, Bellefont, Pa.

"Mary had a little lamb,
"You've heard it oft before—
And then she passed her plate again
And had a little more."

"Have you heard the latest? Mrs. Flasher walks in her sleep!"
"How perfectly absurd when they have three cars!"—The Passing Show.

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Continued from page 9

Rev. G. C. Hodge, our Budget and Stewardship Director, was with Pastor S. J. Rhodes in his work at New Hope, Yalobusha County, two nights the first of the month. The church gave a chicken party, had supper on the ground, and thus took in several dollars for the work of the church.

Rev. D. W. McLeod has given up his pastoral work in North Mississippi and is now at Florence, Miss., his old home. Any church or group of churches needing a good, experienced pastor, one who has done fine work on a number of fields, will do well to confer with him. He is anxious to be busy for his Master.

We regret to learn that Rev. J. L. Moore, of Neshoba County, has been seriously ill for some time. We trust that he will soon be well. He is doing a fine work in that part of the state.

Old Lady: "Do you have any fresh butter?"

Grocer: "Yes, we handle it."

Old Lady: "Then I don't want any."—Ex.

Gospel Singer, D. Curtis Hall has open time between June 15th and July 13th and would like to assist in two meetings during this time. He can be reached by letter at Box 1006, Mobile, Ala., or by phone or wire at St. Charles Apts., Mobile.

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